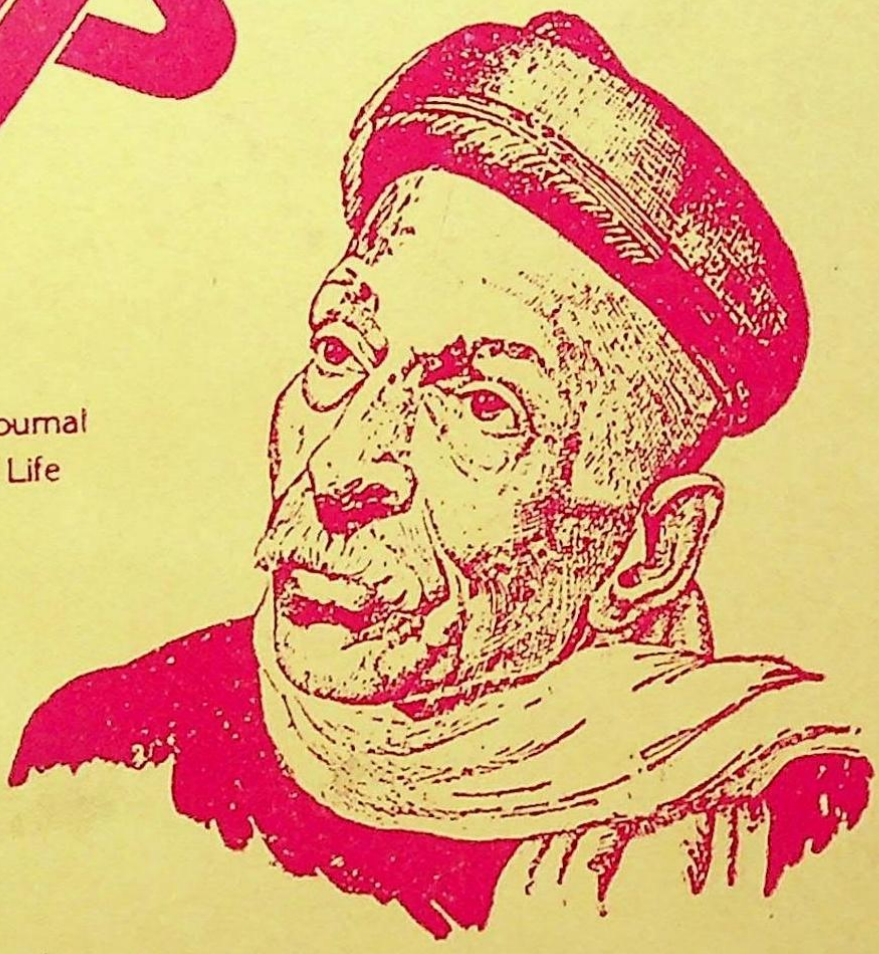
January 1987

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prin **P. K. Bhagoji** (Retd)

Vol. XXI **January 1987** **No. 2**

CONTENTS

Prayer i

Editorial iii

Our Contributers

1. The Religion of ' Bhagavat-Geeta ' *Dr. Yogini G. Nighoskar* 1
2. The Words Coined By Professor R. D. Ranade *K. B. Dabade* 5
3. Why Re-incarnation ? *M. P. Lakhani* 16
4. T. S. Eliot and the Indian Tradition *N. Pratima* 48
5. Human Freedom and Divine Determinism *P. H. Kulkarni* 55
6. Book-Review 59
7. Academy Report 70

Annual subscription

India (Bharat)	**Rs. 10**
Foreign	**,, 24**
Single copy	**,, 3**

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXI **January 1987** **No. 2**

PRAYER

ಜ್ಯೋತಿ ಬೆಳಗುತಿದೆ, ವಿಮಲ ಪರಂಜ್ಯೋತಿ ಬೆಳಗುತಿದೆ।
ಮಾತು ಮನಂಗಳಿಂದತ್ತತ್ತ ಮೀರಿದ।
ಸಾತಿಶಯದ ನಿರುಪಾಧಿಕ ನಿರ್ಮಲ ॥ ಪ ॥

ಶಿವಧರ್ಮನಾಳವೆಂತೆಂಬ ಕಂಬದ ಮೇಲೆ।
ಸುವಿವೇಕ ಹೃದಯಾಬ್ಜ ಪಣತೆಯೊಳು ॥
ಸವೆಯದ ಸದ್ಭಕ್ತಿ ರಸತೈಲ ತೀವಿದ।
ಪ್ರವಿಮಲ ಕಳೆಯೆಂಬ ವತ್ತಿವಿಡಿದು ದಿವ್ಯ ॥೧॥

ಮುಸುಕಿದ ವಿಷಯಪತಂಗ ಬಿದ್ದುರುಳೆ, ತಾ-।
ಮಸಬುದ್ಧಿಯೆಂಬ ಕತ್ತಲೆಯಳಿಯೆ ॥
ಮಸಗಿ ಸುಜ್ಞಾನವೆಂತೆಂಬ ಮಹಾಪ್ರಭೆ।
ಪಸರಿಸಿ ಮಾಯಕಾಳಿಕ ಪೊರ್ದದನುಪಮ ॥ ೨ ॥

ಪ್ರಣವಾಕಾರದ, ಗುಣ ಮೂರು ಮುಟ್ಟದ।
ಗಣನೆಗತೀತಾರ್ಥವೆನೆ ತೋರುವ ॥
ಅಣುಮಾತ್ರ ಚಲನೆಯಿಲ್ಲದ ಮೋಕ್ಷ ಚಿಂತಾ-।
ಮಣಿಯೆನಿಸುವ ಶಂಭುಲಿಂಗವೆ ತಾನಾದ ॥ ೩ ॥

— ನಿಜಗುಣ ಶಿವಯೋಗಿ

Light shines, Pure and Supreme Light shines !
One beyond the word and thought,
One of excelling spotless purity !

— Light shines.....

Editorial :

The year 1986 has left an indelible dark mark on the bright culture of Bharat. Incidents of horror in various parts of the country threatened the very integrity of our nation. Slogans for National Integration, slogans for Emotional Integration were floating in the atmosphere. The social and political leaders were shouting invain !

But the Creator of all gods, the One bestowing lustre and goodness, seems to have been putting this nation on the anvil only to test the strength and tolerance of this pious land. Let us hope that the Almighty will unite us with Blissful knowledge, and a new light awakens us with the dawn of the new year.

OUR CONTRIBUTORS

1) **Dr. Yogini G. Nighoskar**
Dept. of Philosophy, M. S. University of Baroda.

2) **Prof. K. B. Dabade**
Lecturer - Udupi (Dakshina Kannada)

3) **Prof. M. P.Lakhani**
C - 33, Double Storey, Ramesh Nagar,
New Delhi - 110 015.

4) **N. Pratima**
5/36, Siripuram Quarters, Andhra University
Waltair - 530 003.

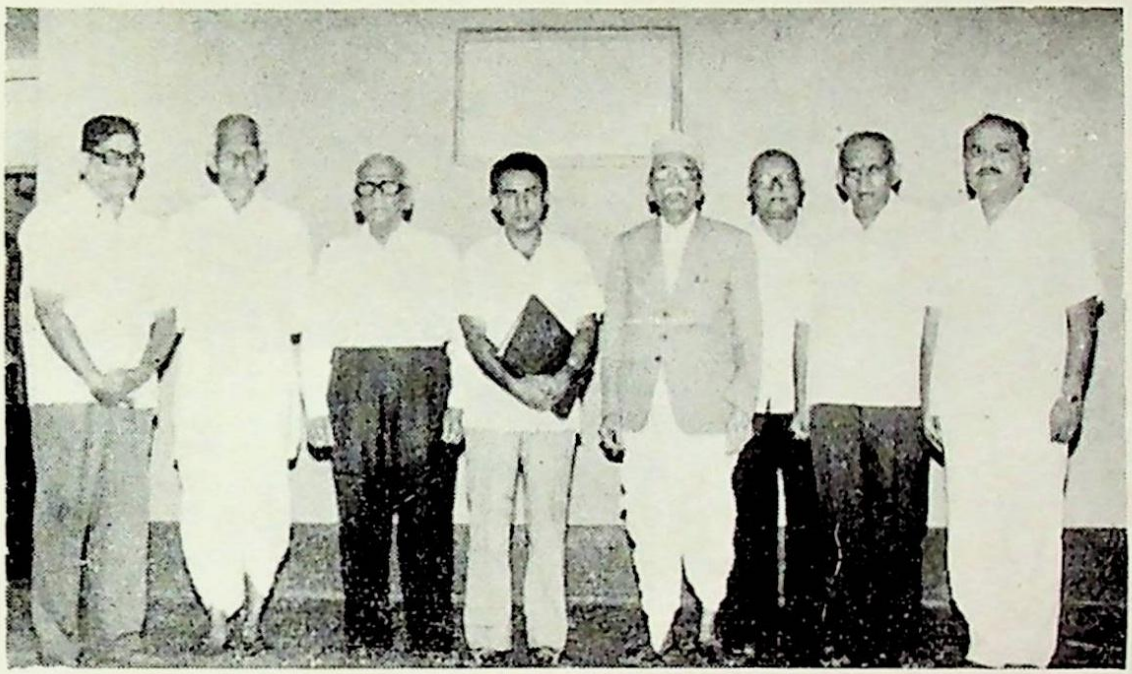
5) **P. H. Kulkarni**
Retd. Dy. Secretary, Govt. of Karnataka

6) **Dr. B. R. Modak**
Dept. of Sanskrit, Karnataka University,
Dharwad - 580 003.

7. **Prof. S. G. Deshpande**
R. P. D. College, Belgaum.

Gurudev Ranade Memorial Lectures

8-11-86- to 14-11-1986



1) N. V. Ambardekar
2) V. M. Patkar
3) N. S. Metrani
4) Motilal Pandit
5) J. V. Parulekar
6) G. G. Devandixit
7) D. B. Parulekar
8) A. G. Saraf

The Religion of " Bhagvat-Geeta "

Dr. Yogini G. Nighoskar

Let me start with the imperative of Lord Krishna which reads,

इदं ते नातपस्काय नाभक्ताय कदाचन।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 67 ॥ Ch. XVIII

The very fact that Lord Krishna debarrs us frcm relating this Divine dialouge to an अभक्त speaks a great deal of the religious tone of Bhagvat-Geeta. Geeta is essentially a "Philosophy of Religion"- we use the word religion in the strict sense of the word. Geeta preaches the religion par-excellence, a stage which would be achieved by performing "निष्काम-कर्म", The religious tone of Geeta - because it reveres each man's work and position - has a universal appeal. Not neglecting the rituals in a particular religion, it emphasises the spirit in an individual. It is this spirit in fact that Lord Krishna is trying to drive home when, through various dialouges he tries to assert the all-pervading nature of this spirit. This is the highest knowledge, this is the highest karma, this is the highest devotion. It is the realization of this spirit and it is the conciousness omnipresence which marks an individual as a man of knowledge, action or devotion. The three are not divided, but certainly are distinguished at a lower level where the essential unity of the three is not yet realized. To that extent, a man of knowledge falls short of his knowledge, a man of action, his action, and a devotee, of his devotion. Thus, a thorough attainment along any of these paths would land the individual at that highest peak where the distinction between knowledge, Karma and devotion ceases: it merges into the spirit. It is this fact that Arjuna, by virtue of his अनन्य-भक्ति in Lord Krishna, was able to visualize the "Universal Form"-the विश्वरुप-दर्शन of the spirit. It is this faith which forms the basis of every religion.

Lord Krishna rules out the possibility of a ज्ञानी who is not भक्त, or a man of action who is not भक्त by stating as I have already observed right at the beginning-that do not relate this to an अभक्त.

Lord Krishna suggests that faith is intuitive in man. Through faith alone, men can develop their search for truth in their respective fields of life. If an individual refuses to develop this faith and turns atheist, then there is no alternative for him, but to restore it once more. Faith is the only instrument, the only rapport which can lead us to communicate with the Divine, with our true nature. Lord Krishna says, श्रद्धावाँल्लभते ज्ञानम् The believer shall know. It is the non-believer the संशयात्मा which entangles himself in the rotation of births and deaths, till he establishes faith, or till he perishes.

No doubt, Lord Krishna prefers ज्ञानी–भक्त to the rest of the three. Nevertheless, he does grant them realization at some stage. They are the ones, who are on an ascent. Through their ignorance they may take to various form of expression of their devotedness. Hence, Lord Krishna assigns an important duty to ज्ञानी-भक्त. Inspite of knowing the futility of rites and rituals for him at that realized stage, he should not unsettle the minds of those who are attached to action, but should get them to perform their duties, by performing them himself, duly.

न बुद्धिभेदं जनयेज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्व कर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥ Ch. III

Even if he is immoral अपिचेत्सु दुराचारी, भजते मामनन्यभाक् । he will soon become धर्मात्मा. Lord Krishna says, "क्षिप्रं भवति धर्मात्मा" if he is in constant devotion.

तेषां सततयुक्तां भजतां प्रीति पूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ ३३ ॥

Thus, Geeta holds out a hope for everyone - every religion, every devotee. If religion functions for the transformation of man, Geeta then justifies even the lowest form of action on the

basis of प्रकृति-दोष. Nowhere in Geeta does the Lord emphasize निग्रह. On the contrary he says, "प्रकृति यान्ति भूतानि निग्रह किं करिष्यति" It is only through constant practice of detachment in action, and through अभ्यास that one can attain equanimity of mind.

There is constant emphasis on spirit that pervades the universe. The Lord equally awaits the realization of his भक्त. He says, " As the father has a right to forgive his son, a friend, his friend, a lover, his beloved, so do I have a right to forgive you ".

Hence, I conceive भगवत्-गीता as essentially a verdict on religion. No doubt, it is told on a battle field where action i. e. कर्म predominates the situation. But, this knowledge of the ' right to do one's duty " is not possible unless there is a spiritual touch to his action. The knowledge of the duty is the result of religion. A moralist, devoid of religious consciousness falls short of all certainty in trying situations.

All religions are very sure of the spirit that is at their base. And hence, at that point they unite. If Geeta preaches any religion, it is the essential unity of all religions. If expressions of the experience varies, it is because of the त्रैगुणात्मिक प्रकृति. And Lord Krishna holds out every hope he transcend it ; because just where he says, " संशयात्मा विनष्यति he also says, श्रद्धावॉल्लभते ज्ञानं; where he says " अधोगच्छंति तामसा:, he also says " न मे भक्त: प्रणश्यति.

Hence, the sole emphasis is on the " spirit ", the religion and the devotion. Geeta may be conceived to be stressing either अनासक्ति–कर्मयोग or it may be conceived as a source of ज्ञान–योग, or even as a guide to social life, that is नीतिशास्त्र.

But, I feel that it is impossible to present the ' best ' in any field whatsoever including even the most unselfish awareness " that the only right I have is to perform duties ". This

detachment can come only from religion. Only religion can produce अर्जुन, बुद्ध, Christ, महात्मा गांधी and for that matter, even Karl Marx. It is the gift of 'spirit' that these torch-bearers of society put forward.

And we all of us, having different religious back ground, would not misunderstand Lord - Krishna when he says,

"सर्व धर्मान् परित्यज्य, मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यमि मा शुचः ॥ ६६ ॥ Ch. XVIII

After all, he alone is. Recognise it to be so, and you become his ज्ञानी-भक्त, the most beloved to him.

I quote :-

" The gates of Heaven are open wide, its paths are beaten plain, and if a man's not gone too far He may return again ".

Lord Krishna wants to assure us that none of us has gone too far.

Let us pray to Him to make us capable of being convinced of this assurance, of strengthening our faith in Him, and expect His constant and most welcome interruptions in our day-to-day lives.

❖ ❖ ❖

The Words Coined by Prof. R. D. Ranade* (1886-1957)

K. B. Dabade

An attempt has been made in this article to trace and elucidate the words coined by Prof. R. D. Ranade on different occasions and in his different works. It has become possible so far to trace the following words coined by Prof. R. D. Ranade. These words are : i] Spiritual agniology ii] Theonomy iii] Theopolis iv] Sphotism / Sonnanism v] Spiritoid / Spiriton vi] Argumentum ad theonem vii] Beatific theoria viii] Theoropoism.

i) Spiritual Agniology :

A science of agnosticism is Spiritual agniology. i. e. avidya sastra. The term ' Spiritual agniology ' is coined by Prof. R. D. Ranade in his work, *' A Constructive Survey of Upanishadic Philosophy '* [1926], while presenting an explanation tn the verse part of the Kenopanishad.

The verse part of Kenopanishad finally makes an essay in Spiritual agniology telling us in a paradoxial fashion that those who know, and those who do not know may alone be said to know the ultimate reality.[1]

The term ' Spiriual agniology ' quite interestingly appears only once in the aforementioned work of Prof. R. D. Ranade and does not reappear in any of his later works.

ii) Theonomy :

One fundamental problem in moral philosophy is moral standard. There are three kinds of moral standards :

---

* Also known as Gurudev (Revered Preceptor) in this article.

(1) Ranade R. D. *A Constructive Survey of Upanishadic Philosophy :* Bharatiya Vidya Bhavan, Bombay, Second Edition, 1968. P. 17.

a] Autonomy [internal standard] b] Heteronomy [external standard] c] Theonomy [God is taken as standard]. The word " Theonomy " which is coined by Prof. R. D. Ranade appears for the first time in his work, ' *A Constructive Survey of Upanishadic Philosophy* ' [1926]. Below, the relationship of theonomy to heteronomy and autonomy has been brought out.

In obeying Heteronomy and Theonomy individual freedom is set at naught. But it is convinent to consider Theonomy as separate from Heteronomy, in as much as the Law of God stands in a somewhat different category from the Law of man.[3]

The science of morality demands that moral law should be autonomic i. e. it should spring from within. ' The law issuing from anybody except one's own Self can never be regarded as a sufficient guarantee for the moral tone of actions.[4]

But the consummation of Autonomy is in Theonomy. Theonomic ethics indicates that the Law of God is supreme. Individual freedom is really freedom by sufferance and real freedom is the merging of Autonomy in Theonomy. We obey the Law of God and still are free, for we have made the Law of God our own. In Autonomy every man is his own standard. Naturally everyone retires to his own private world where his own law reigns supreme. In theonomic ethics we come out of the private worlds and the barriers between these private worlds melt away and only one common world remains. Here God's law reigns supreme.[5]

Of all the words coined by Prof. R. D. Ranade, " Theonomy " is the only word that I have come accross in ' Indian

---

(2) *Ibid;* P. 213.

(3) Kulkarni, B. R. *Critical and Constructive Aspects of Prof R. D. Ranade's Philosophy* : Academy of Comparative Philosophy and Religion, Belgaum, First Edition, 1974, p. 119.

(4) *Vide* Ranade, R. D. *op. cit;* p. 214.

(5) *Vide* Kulkarni, B. R. *op. cit;* p. 119-20.

edition of 1981 edition of Webster's New College Dictionary published in 1983. Meaning given therein of theonomy is : state of being theonomous, government by God.[6] It is quite possible that either the word 'theonomy' is borrowed from Prof. R. D. Ranade's work/s or work/s on Prof. R. D. Ranade or it must be due to independent parallelism of thought.

iii) Theoplis :

The word "Theopolis" was coined by Prof. R. D. Ranade in his work, *'Pathway to God in Hindi Literature'*, which was published in 1954. From the same work, we quote below two passages in order to throw light upon the term, "Theopolis" i.e., "City of God".

a) In a very celebrated poem, Nanak tells us the extreme value of Good. The first chief effect of the company of the saints, says Nanak, is that it enables us to forget the difference between the self and the not-self-ethically (विसरगई सब आप पराई) and therefore metaphysically. There is no enemy and no friend to such a man, no national no foreigner. He belongs to the city of the world, and, for the matter of that, the city of the spiritual world. He would not be satisfied with a mere Cosmopolis, but must be a member of the Theopolis".[7]

b) "God-love in its spiritual aspect could not be expressed more brilliantly than by Tulsidas in his famous Doha घर राखै घर जात है. । Tulsidas advises us to leave the house, and leave the forest, and live in the City of God.....You have to build and thatch the city of God-devotion, give shade and protection to all those who come to stay in it, and live in it yourself along with your brother devotees. It is..... a "theopolis" where God is the supreme ruler, and all humanity, bound together by the spiritual

---

6. *Vide* Indian Edition of 1981 edition of Webster's New Collegiate Dictionary published in 1983. (Indian edition published by J. Sinha on behalf of Scientific Book Agency, Calcutta. (Under licence from G. C Merriam Company, trade mark owner) p. 1200.

(7) Ranade, R. D. *Pathway to God in Hindi Literature :* Adhyatma Vidya Mandir, Sangli, 1964. p. 57.

tie, become equal and aspiring denizens, whose only vocation is to fill the world with the praise and glory of God".[8]

iv) Sphotism / Sonnanism :

By 'Sphotism' / 'Sonnanism' we mean s'abda (Sound, Word, Name) having the power of producing illumination. Prof. R. D. Ranade has coined the term 'Sphotism' / 'Sonnanism' in his work, '*Pathway to God in Hindi Literature*', while expounding Kabir's philosophy of Spiritual Sound.

Kabir being interested in the Science of spiritual life could very well credit the Word with the production of illumination. This might veritably be called a Sphotism in the terminology of the great अलङ्कारीकऽ and वैयाकरणऽ.[9]

Nominalism which is used by the Schoolmen even though it signifies a streess on the name would be a word entirely out of place in this context, because that word is used by the Schoolmen in contrast to Realism, or Subjectivism. Sphotism would be a good word; but one might say Sonnanism would be even better to the idea conveyed by Kabir in his philosophy of the Spiritual Sound. As Christianity stress the Logos aspect of the word, Kabir stresses the Sound or Anahata aspect, and credits it with the power of dispelling our intellectual darkness. It may even, in modern scientific terminology, be called 'Luminous Sound'.[10]

V) Spiritoid / Spiriton :

In his Presidential address (on 'A Philosophy of Spirit') delivered at the 13th Session of the Indian Philosophical Congress held at Nagpur in Dec. 1937 Prof. R. D. Ranade coined a word "Spiritoid"/"Spiriton". Howver, the word "Spiritoid"/ "Spiriton" appeared for the first time in his book *"Philosophical and other Essays"* - Part I, which was published in the year 1956. The word "Spiritoid"/"Spiriton" corresponds to

---

(8) *Ibid*; pp. 294-96.
(9) *Ibid*; p. 341.
(10) *Ibid*; pp 341-42.

"Psychoid", varieties of morphic spiritual experiences and *vastu.*

An understanding of a "Psychoid" depends upon the knowledge of biological experiments conducted by Driesh. From his experiments Driesch concludes that life is an antonomous principle, which he calls the "entelechy". Disarrange a part of a sea-Urchin's egg, and it will tight itself. Injure a part, the injury will be made good. Take only a fragment, and it will develop a complete embryo. All this points, he says, to the existence of the "entelechy", which, according to him, has no chemical basis, nor any location in space. It governs all vital processes such as assimilation, circulation, reproduction, and so forth. Further, it cannot be divided or cut into pieces. Driesch suggests that in the case of the higher animals, and especially in man, it may be called a "psychoid". Prof. R. D. Ranade calls this principle by coining a new word for it a "Spiritoid" or a "Spiriton". [11] Though the terms "Spiritoid" and "Spiriton" mean the same, it is the latter that is generally used and not the former.

Before we proceed to a brief description of varities of morphic spiritual experiences, and Vastu, we shall first consider what suggested Prof. R. D. Ranade to coin the word "Spiriton". He observes, "We are now-a-days very familiar with such terms as ions, electrons, protons, positrons etc., then why should we not likewise coin a new word 'Spiriton' for Spiritual atom . ? [12]

One of the earliest morphic experiences in mystical life is the experience of the Spiritual atom. Siddhalinges'vara (a Karnatak Mystic) calls this spiritual atom *Bindu.* This spiritual atom is also called by Jnāneś'vara and Tukārām (Maharashstra mystics) *Bindule.* Now this *Bindu/Bindule* is

---

11. *Vide* Ranade, R. D. *Philosophical and other Essays*-part I : Shri. Gurudev Ranade Satkar Samiti, Jamkhandi, 1966, p. 116.

12. Ranade, R. D. *Pathway to God in Kannada Literature :* Published in collaboration with the Karnatak University, Dharwar by Bharatiya Vidya Bhavan, Bombay, 1960, p. 233.

also described as rubies, corals, pearls and so on. Jñanes'vara, Basava Purāṇa, Sarpabhūṣaṇa, and Kabir talk of a 'network of pearls', 'fresh pearls', 'like a string of fresh pearls', 'pearls without shells' respectively.

Finally, let us deal with the interpretation of the word, '*Vastu*'. The word, '*Vastu*' has been employed by mystics like Mirābai, Jnānes'vara, Tukārāma and Mahipati of Kākhandaki. *Vastu* means a thing. Philosophically it means the thing-in-itself. It is the reality without any modification. This *Vastu* is beyond all thought and imagination. Psychologically expressed, it is the unity of apperception. The *Vastu* is the real entity, what is called a "Spiriton" or atomic or monadic form of God. Any form which it assumes might be called *Vastu*. Now there is a scientific aspect to this *Vastu*. You cannot fathom its depth. It fills the whole universe. It is not only immanent, but also transcendent. So in every nook and corner of the world, you find this *Vastu*. It is a veritable lamp with spiritual lustre. No man can hope to attain this *Vastu* unless he has got real devotion. The *Vastu* is the root of all liberation-while-alive. [13]

vi) Argumentum ad Theonem :

On the basis of an anology of logical fallacies such as *argumentum ad hominem* (an appeal to the known possession or previous admission of an opponent); *argumentum ad populum* (an appeal to people's passions and prejudices); and *argumentum ad vercundium* (an appeal to the feelings of reverence for authority of a respected person or a book or a memorable institution); Prof. R. D. Ranade has coined a term *argumentum ad theonem* (an appeal to the power and actions of God Himself) in his book '*The Bhagavadgītā as a Philosophy of God realisation*' (1959). Prof. R. D. Ranade cites the following examples of *argumentum ad theonem*. [14]

a) न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तवाप्तव्यं वर्त एव च कर्मणि ॥ III 22

13. *Vide ibid*; pp 235-36

14. *Vide* Ranade R D. *The Bhagavadgita as a Philosophy of God-realisation*: Nagpur University, Nagpur, 1959, p. 197.

(Arjuna, there is nothing in the three worlds for Me to do, nor is there anything worth attaining unattained by Me; yet I continue to work.)

b) यदि ह्यहं न वर्तेयं जातुकर्मण्यतन्द्रित : ।
मम वर्त्मानुवर्तन्ते मनुष्या : पार्थ सर्वश : ॥ III. 23.

(Should I not engage in action, Unwearied, at any time, great harm will come to the world; for Arjuna, men follow My path in all matters.)

c) उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् । III. 24.

(If I do not perform action, these worlds will perish.)

d) चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागश : । IV. 13.

(The four orders of society viz., the Brahmana, the Kṣtriya, the Vais'ya and the S'udra, were created by Me classifying them according to their prenatal qualities.)

Here God is put on a par with the human activist, and all creative activity in the universe and society is attributed to Him.

Vii) Beatific Theoria :

Cidānanda (a combination of Cit and Ãnanda) is Beatific theoria. The term ' Beatific theoria ' denotes intellective beatificism. Beatificism is an identification of bliss with ultimate reality. By ' theoria ' we mean here intellection or knowldge. The term ' Beatific theoria ' which is coined by Prof. R. D. Ranade makes its first appearance in his book, *' Vedanta The Culmination of Indian Thought '* (1970).

In the Vedānta Sūtras the idea of finding together the acme of contemplative life and the zenith of the beatific life has been explicitly stated. Referring to two views, one of Jaimini that the highest stage of the released soul is in experiencing the Brahman and that of Audulomi that it consists in stage of the highest intelligence, Prof. R. D. Ranade emphasizes the reconciliation of these two views brought about by

Bādarayāna.. The recociliation is in the combination of Cit and Ānanda in Cidannand. " There is no incompatibility in the opposing views, says Bādarayaṇa; the two could very well be reconciled in the concept of intellective beatificism or beatific theoria. The highest stage is that of bliss and intelligence together. Cit and Ananda well go hand in hand and all this proceeds from the realisation of self as self ..... This is the highest liberation, there being no conflict between contemplation and beatific ltife.

Bhāmatikāra also does regard God as Ānandasvarupa and and Citsvarupa. " [15]

Viii) Theotropism :

Turning our outgoing senses Godward is ' theotropism '. Theotropism implies that along with ethico-spiritual self effort, God's grace is required. God has to pull the devotee by His grace and the devotee has to push himself to God by his stupendous spiritual and moral effort.

It has not yet become possible to trace the word ' theotropism ' in any of the published works of Prof. R. D. Ranade. The following extracts, however reveal that the word ' theotropism ' is coined by Prof. R. D. Ranade and employed extensively by some authors on Prof. R. D. Ranade's life and works.

1) " A more edifying illustration cited by Tulpule, is of what Ranade called "Theotropism". He was getting more and more enamoured with singing the name of God ".[16]

2) "..... the words photo-tropism and phono-tropism suggested to him (Prof. R.D. Ranade) the word theo-tropism". [17]

---

16. Ranade R. D. *Vedanta the culmination of Indian Thought ;* Bharatiya Vidya Bhavan, Bombay, First Edition. 1970, p. 176.
16. Sharma, S. R. *Ranade ; A Modern Mystic :* (Translation and Adaptation of प्रा. रा. द. रानड : चरित्र आणि तत्त्वज्ञान by S. G. Tulpule.)
17. Kulkarni, B. R. *Professor R. D. Ranade As a Teacher and Author ;* Shri Gurudev Ranade Samadhi Trust, Nimbal (R. S.) First Edition, 1986 p. 20.

3) " We must direct our mind and senses to the service of God. They must be made theotropic. " [18] " In a true devotee all natural emotions will undergo divine transformation. This is theotropism. " [19] " Theotropism is inalineable from theonomic morality. " [20] " The ruling principle of their (Saints) psychology is theotropism, of their ethics, theonomy; of their politics, theopolity " [21]

4) The sense-organs can be allured only by external objects and the mystic who is enjoying the intuitive bliss is not a victim of temptations. This perfectly poised state of the sense-organs is described by Jñanes'vara who tells us that in the case of a man of holiness his senses themselves achieve the discriminative power to choose the good and to shun the evil. His eyes refuse to see what should not be seen; his ears refuse to hear what should not be heard; his tongue refrains from the words which should not be uttered. His mind is disgusted with objects of enjoyment..... In a word, his bodily energy which was pulling him downwards, now pushes him Godward. This is theotropism, a word coined by Gurudev.[22]

Finally, the words coined by Prof. R. D. Ranade are catalogued, in the following table, to present a synoptic view of the discussion.

---

18. Kulkarni, B. R. *Critical and Constructive Aspects of Prof. R. D. Ranade's Philosophy :* Academy of comparative philosophy & religion, Belgaum, First edition, 1974, p. 110.
19. *Ibid;* p. 112.
20. *Ibid;* p. 119.
21. *Ibid;* p. 125.
22. Kulkarni Padma, *Professor R. D. Ranade As a Mystic ;* Shri Gurudev Ranade Samadhi Trust, Nimbal R. S. First Edition, 1986, p. 117.

TABLE :

Sl. No.	The words Coined by Prof. R. D. Ranade	Meaning	Works (First appearance of the words)	Year	Occasions and other remarks
i)	Spiritual agniology	A science of agnosticism	' A constructive Survey of Upanishadic Philosophy '. I st Edition, Oriental Book Agency, Poona (1926) 2 nd Edition, Bharatiya Vidya Bhavan, Bombay, [1968] p. 17	1915	Lectures at Bangalore on the Upanishads. The lectures were later published under the title : 'A Constructive survey of Upanishadic Philosophy'.
ii)	Theonomy	God is taken as moral standard	' A Constructive Survey of Upanishadic Philosophy '. I st Edition, Oriental Book Agency Poona-2 [1926] 2 nd Edition, Bharatiya Vidya Bhavan, Bombay, [1968] p. 213		
iii)	Theopolis	City of God	' Pathway to God in Hindi Literature '. Adhyatma Vidya Mandir, Sangli, [1954] p. 57		
iv)	Sphotism/ Sonnanism	Sabda having the power of producing illumination	' Pathway to God in Hindi Literature '. Adhyatma Vidya Mandir, Sangli, [1954] pp. 341-42		

v)	Spiritoid/ Spiriton	'Psychoid' varieties of morphic spiritual experiences, *Vastu*	'Philosophical and other essays' Part-I Shri Gurudev Ranade Satkar Samiti, Jamkhandi, [1956] p. 115	1937	A presidential address (on 'A Philosophy of Spirit') delivered at the 13th Session of the Indian Philosophical Congress held at Nagpur.
vi)	*Argumentum ad theonem*	An appeal to the power and actions of God Himself	'The Bhagavadgita as a Philosophy of God-realisation', Nagpur University, Nagpur (1959) P. 197	1928	Delivered Rao Bahadur Kinkhede Lectures under the auspices of Nagpur University which were posthumously published under the title : 'The Bhagavadgita as a philosophy of God-realisation'.
vii)	Beatific theoria	Intellective beatificism (Chidānanda)	'Vedanta the culmination of Indian Thought' Ist Edition Bharatiya Vidya Bhavan, Bombay (1970) P. 176	1928	Delivered Basu Mallik lectures under the auspices of Calcutta University which were posthumously published under the title : 'Vedanta The culmination of Indian Thought'.
viii)	Theotropism	Turning our senses God-ward			

Why Reincarnation ?

Prof. M P. Lakhani

Every religion has some fundamental doctrine on which its structure is built. The doctrine colours the peoples of that religion and civilization and culture of the nation is moulded by it. The philosophy of life of a people is fashioned by the doctrines of its religion. Affected by the doctrines certain traits of character are developed and strengthened and others are suppressed.

Belief in Reincarnation

Reincarnation is the basic doctrine of Hinduism and the whole Hindu culture has been moulded by it. Infact, reincarnation doctrine exists in almost all the religions of the world. Great men, whether philosophers, scientists or poets have accepted it. Great religions of the East include reincarnation as fundamental tenet. In India, as in Egypt, reincarnation was the root of ethics. Pharisees held the belief " the virtuous shall have the power to revive and live again." In ancient Greece Plato and other philosophers taught reincarnation. Neoplatonists held the belief. Paracelsus, Pythagoras: all is soul, all is soul wandering in organic world. Ovid, Bohme, Swedenborg and other taught it. Among Romans it was proclaimed by Giordano Bruno, Campanella and is referred to by several poets. Egyptian civilization was built on some crude form of reincarnation. According to them: human soul is imperishable and when a man dies his soul enters another creature-human or animal-that may be ready to receive it. Belief in the existence of soul after death gave rise to pyramids and what is found in pyramids and the articles kept along with mummys point to this belief.

Christianity accepts reincarnation. This belief was prevalent in the days of Christ and the doctrine was taught by the church upto Sixth Century A. D. In New Testament occurs that John the Baptist was the reincarnation of Elijah - and this

was confirmed by Chirst. Again, disciples asked Jesus regarding a born blind man whether he was suffering from the sins of his parents or for some former sins of his own. Zohar speaks of souls being subjected to transmigration. Jacob was loved before he was born; Esau was hated before he was born. Jeramiah was proclaimed prophet before he was born. Again salvation and damnation, atonement and sacrifice, heaven and hell have absolutely no meaning if there was no life before the present one or if there is to be no future life. Love, sacrifice, service, repentance make no sense at all. The belief was common in the early Fathers of the church and they preached it. The chirstian scriptures point out as revealed truth that man shall live after death, that he came into being with the birth of the body, created according to the Will Of God, in a way and with a justice incomprehensibe to man. Ancient christian writers like Origin believed that " God did not make men suddenly as they are, but ordained that every man born into the world received the deserts of his former actions. '

Later on, during the " dark age " of Europe this belief was considered as heresy by the bigoted, and due to religious tyranny, this truth along with several other truths, was lost. But with the passing off of the dark Age, the best thinkers throughout Europe have advocated it. Max Muller has said that Reincarnation is a belief held by all the greatest minds that humanity has produced. In Germany, Schopenhaur, Hegel, Leibnitz, Herder, Fichte, Kant and others have accepted it. In England, Cambridge Platonists advocate it; Henry Mare, Hume and others belive in it, American and English writers and poets Sir Arthur Conan Doyle, Lessing, Emerson, John Masefield, Robert Browning, Walt whitman have believed and expressed their belief in their writings. In America and Canada millions of people have come to accept it - so much so that reincarnation plays have been put up; and many clergymen are preaching it from the pulpit. The doctrine is accpted as essential teaching of Christ.

Northmen, Gauls, Druids, the Celtic peasantry of Ireland and Brittany; Red Indians of Amerca; Eskimos, Zunis, Incas

Hawaiins people, Australian natives, South See Islanders believe in it. Chaldeons, Jews, Arabs, many Mohamadan Sufis Talmud and Cabala teach it. It is the fundamental principle of the religion of Persian Magi. Negroes and many tribes of Africa accept it. All teachers have taught it and these teachers knew what they were talking about. Hindus of all sects believe in it ; Krishna taught it in Geeta; Buddha taught it. He knew His own past 500 lives. Tao, Orphews, Pythogras taught it.

Thus it is the fundamental religious idea of the overwhelming majority of mankind. Endurence of the idea for thousands of years, since the beginning of mankind, shows that there is some truth in it, otherwise it would not have endured for so long. But Hinduism alone gives the most scientific explanation of the doctrine.

In the nineteenth century, idea of Evolution influenced the thought in Europe, and in the twentieth century Reincarnation is influencing the thought of the Western World. East has never doubted it.

There is a good case for reincarnation as a rational explanation of life, human progress, human character and it makes us understand several problems of life. It is the only explanation to what Science calls Evolution. It is necessary to the progress of morals, ethics, intelligence and to the Divine Justice. It solves so many problems of our life, gives us dignity and purpose to live for, and ideal to strive after, something to aspire to and so make a beauty of our life.

It explains phenomenon of growth and decay of nations; different capacities of individuals ; recurring cycles in history; different human character.

Agnosticism is the direct result of refuting the tenet of reincarnation, because to the agnostics, it would otherwise appear that God is a capricious power, who distributes favours according to His whims, who is devoid of all human pity and sympathy, who is inhuman, lacking all human feeling ; such a God is not worth accepting. A future life based on whims and

caprices and tyranny of God is not worth having. It would thus seem that there is no such thing as God, but sure there is Devil who enjoys the pain and trouble of man. This would thus, be a contradiction of what scriptures say about God, that He is all Love, Mercy and Justice.

What does Reincarnation mean ?

The purpose of reincarnation is to train the animal - man to perfect instrument for the Divinity to work through him and the Reincarnating Ego is the Agent to do this piece of work, to train the animal - man.

The doctrine says that the world around us have invisible regions, that the man's subjective nature exists objectively in those regions as a ' SOUL ' ; that this soul survives the death of the body, that the soul, the true immortal man takes to himself time after time a body and so evolves throughout the ages by repeated incarnations in earthly bodies by gaining experience and gradually become stronger in will, Love and Knowledge, the divine qualities; that the states of hell and heaven are neither dull nor fearful, that that they are temporary and not permanent.

Sri Krishna has said in Gita: that it is the body that is slain and not the real self.

It is the fifth principle or the Thinker or the Soul that reincarnates. It incarnates in the animal-man to gain experience which he accumulates, remembers and uses. The animal-man, the physical body, has never been born before and has no past. It is fresh and new. The gain of experience depends upon the capacity of the brain of the animal-man; more perfect it is; greater the experience, greater the evolution.

The Procees of Acquiring Knowledge:

All knowledge can be obtained in three ways: inference, direct perception and testimony. All these methods presuppose faith; faith in the laws of nature and the laws of thought, faith in one's own senses, and faith in the judgement of others. These

three categories of search after knowledge produce Philosophers, Scientists and and Religious Teachers respectively. And all these categories have accepted the doctrine of re-incarnation.

Why do we Not Remember our Past:

Physical brain is not the seat of memory. It is only a receiving and transmitting instrument. We note an incident, or see a scene, or hear a music - external vibrations, through our senses, produce vibration in our brain which produce the appropriate sensation of seeing or hearing or testing or smelling. The cause of vibration is external to our brain, but the brain vibrates in unison and produces the impression, just as a radio receiving set receives vibrations from the transmitting station and passes them on to the listeners in the rooms. The origin of music is external to the radio. But all that the brain receives is recorded in some subtle part of man and whenever, under suitable conditions, that record is excited, it, through the brain brings back the same scene or music and this is what we call memory. It is something like a gramophone record of a singer's voice and under suitable conditions we can hear the song over and over again though the singer himself is not present and may be dead. The gramophone record is the memory of his voice. Often a suggestion brings back to us memory of forgottien incident; playing of gramophone record brings back to our memory a whole, vast scene where we had first heard that song. But a huge lot of incidents in our lives we can not remember even if we earnestly try to remember. If brain were the seat of memory, there should be no difficulty in recalling any incident of our life however trivial it might be.

Now, some incidents leave a strong impression on us and others leave just a scratch. Those that leave a strong impression can be recalled easily from the store house of memory, while those that are weak, fail to be recalled - just as a weak sound is not heard from the radio-set. The brain is always in a state of activity, it is always vibrating. If an impression of an incident is strong, its vibrations overpower the normal vibrations of the brain and get themselves felt and so we remember; whereas the weak impressions produce weak

vibrations, they can not assert themselves and we can not remember. Just as when there is atmospheric disturbance the vibrations of a song do not get through the radio. But if the activity of the brain could be stopped, the weaker impressions also can get through and any and every incident of our life can be remembered. That this is so is demonstrated by hypnotism. Under a hypnotic spell, the physical brain is asleep, it is inactive, it's functioning is stopped, with the result that the memory of the medium becomes very much sharper and the memory of forgotten incidents, memory of incidents of babyhood is easily recalled. But on removing the spell, the medium remembers nothing, not even the fact that he was hypnotised. He is blank regarding the incidents during the period of the spell. Thus physical brain is not the seat of memory.

Again, a hypnotised person can be made to see things that do not exist for a normal individual, or things that do not exist materially, things that exist only in the thought of the hypnotist. This would show that the physical brain is not even a repositary of knowledge, it is only a channel for transmitting knowledge; that the real record is elsewhere which is not visible to our physical senses. Hence we infer that there is an invisible world around us, and that record is in this invisible world.

Light and colour do not exist. One gets an impression of light and colour through the sence of vision, the eye. The blind do not see light or colour. Light and colour is only a vibration, which through the eye produce a sensation in our brain which we call light or colour. Thus light and colour is only a vibration, a sensation made manifest through the instrumentality of the physical brain. Brain is not a source. It is only an instrument. The source is the Sun. If the brain - instrument decays or dies, the cause of sensation viz the sun, does not die, it exists because the same cause produces smiliar sensation on millions of other brain - instruments. This shows that the cause exists independently of the brain, that there is existence beyond the physical world.

During a hypnotic spell, activity of the physical brain is arrested, with the result that memory of forgotten incidents, of

incidents of weak vibrations, also gets through. If the mind activity is consciously controlled, if the physical brain is quietened, one can consciously recall memory of all incidents. To recall memory suitable conditions have to be created and the condition is stillness of physical - brain activity. Just as, if a cinema picture was projected on a screen placed in strong day light, no picture would be visible; but if the day light is decreased the picture would show itself and when it is completely dark the picture is most distinct. Memory of those incidents can be recalled which have been sensed by the brain in the past. A song that has been never heard can never be recalled. A scene that has not been witnessed can not be remembered. Thus our physical brain will bring through the memory of those incidents that it has experienced. If something happens, while a person is asleep, he can never know what was happening, nor ever recall it. Just as a radio-set can transmit sound of those wave-lengths to which it is tuned, the brain can transmit memory of those incidents which had produced impression on it, however weak.

The brain of an individual was born with him. It has never lived before and it dies at his physical death. As such it can not bring through the memory of past lives, because it had no past in them, because it never has sensed the past lives the brain has no past.

The past is stored in the invisible Store-house, in an invisible consciousness that belongs to the Thinker. This consciousness finds expression through the brain and the degree of expression depends upon the refinement of the brain. It can express or transmit all that the Thinker sends to it, whether present or past if the brain is refined to respond to the subtle vibration of the Thinker. If a person can raise his consciousness beyond the brain-consciousness and identify himself with the Thinker - consciousness, he can see his whole past, the past that belonged to the brains of his past incarnations.

The human consciousness exists before human conception and after his death. Consciousness is imperishable. It seeks to manifest itself through the agency of the physical brain. It is

this consciousness that reincarnates in each succeeding body, everytime endeavouring to have a more and more refined and evolved body so that it can manifest itself in a greater degree. This is evolution of consciousness. Then the past lives can be remembered. Many do. Budha remembered his past 500 lives. Several others get fragments of their past which explains their present conditions.

Memory of the past lives with us is in latent condition and can come up to our consciousness and ' be remembered ' under suitable conditions. Just as a cinema picture on the screen can not be seen unless the more powerful day light is excluded, so the past from the Store-house can come to the conscious when the stronger sense - consciousness is subdued and excluded from the consciousness - when the mind is freed from the disturbances of the sense - vibrations. But if we do not provide the proper conditions it does not mean that the store-house of memory does not exist.

The different events of even the present life pass out of our memory, but the resultant experience or wisdom gained out of them or the impressions and effects on our character remain and mould our character. This is happening continuously, every moment of our life. Whatever I am just now is the result of the moulding due to experience gained out of actions. So also due to past actions. Often, indeed very often, the effort to remember an event that produced a particular moulding effect on me is not worth the trouble. It is not important. But it can be done by hypnosis or psycho - analysis. All the schooling we have received during the 15-20 years of our life has moulded our brain i. e. our intellect and our mental capacity, but we do not remember the details of the schooling we went through.

How did the Cosmos come into existence :

Before we consider reincarnation it is necessary to know why was this world and man created. What need has God to create. It is a difficult question to answer because it can be answered only by one who is one with God and so knows His mind. But using the method of inference, by observing what

obtains in nature it may be possible to understand the why of creation.

Every thing in the cosmos is moving. Life is dynamic. Nothing is ever stationery. Earth, stars, planets, sun, moon, all are forever moving. Air is never at rest; water is always in motion; fire is always jumping or spreading. All things, all creation is made of molecules and atoms. Atoms are made of protons and electrons are forever going round and round the protons. Protons and electrons are charges of positive and negative electricity. Electricity itself is vibration, motion. Every thing, from the smallest to the largest, is incessant motion. What appears immobile like a mountain is going round with the rotating and revolving earth and every molecule of it is vibrating. Nothing ever is at rest. The fundamental property of all that exists is movement. It, therefore, is safe to conclude that the basic property of the cause of creation – Life, God or whatever name we give it - is Motion. Motion implies Energy. Nothing can move without Force and Energy. Therefore, Energy is the fundamental property of God. " In the beginning was the word, word was with God, word was God. " Word is sound. Sound is produced by vibration and is propogated by vibration of the medium through which it passes. Through this Vibration, this Motion, this Energy, was the Cosmos created. In the beginning was the word - by uttering the word, Energy was released; and this Energy was the cause of manifestation. Om is shabd. Om is the word. Om is the beginning of creation. Om is God.

All things are made of the five primardial elements: akash, air, fire, water and earth. Shabd is carried through akash: Shabd energises akash. Akash parvades the whole universe. Akash, vibrating, put the whole universe in turmoil. The universe came to life. The inter-play of these akashik vibrations produced grosser matter, air. Air is ever on the move. Energy of the ever moving air, vibrations of the air, interacting produce fire. Without the heat of friction and by the oxygen supplied by air there can be no Fire. Fire is ever vibrating, jumping, expanding. The interplay of heat vibration produces vapour; and by cold is the vapour condensed to water. Water

is always in state of motion. Inter action of water produces solid matter - Earth. Leave water in a pond and solid matter, green moss, appears. Earth and its molecules are never at rest. And out of these five are the rest of the things produced.

All the molecules that are air, fire, water and earth were thus produced from vibration, from Energy, and can be reconverted into Energy. Science has proved that Matter and Energy are inter-changeable. Science, therefore, says that one thing from which all is created is Energy. Energy, therefore, is the characteristic of the creater, God.

Movement is Life. Stop movement and you produce Death. Confine air in a closed room, in a few hours it shall have died. It becoms stale. Confine water in a vessel, in a pond, it stagnates, it dies. It can not be used, it is poisonous, it will produce death. Confine fire in a closed room it is suffocated to death, it is extinguished. Let a baby not throw out his arms and legs. It will not grow. Don't move your hand or arm for considerable time it will attrophy. Don't let the growing shrubs shake in air they will not gain strength to withstand storms. Don't let the diaphragm of the stomach move and food will not be digested and assimilated. Don't let the heart pump and life is extinguished. Don't excercise your intellect, you become a dullard. Don't let the trains and aeroplenes move and civilization dwindles. Think of anything and it implies movement and hence life. Stop movement, Life stops. Life and movement i. e. Energy go together :

Engergy is Movement. Movement implies Change. It is by movement, by interplay of vibrations, that all created life is produced. Hence Change is the Law of Life. Since Energy, Movement, Change comes from God as the Prime Cause, Energy and the consequent change is His very nature and so was the Creation created and it must continuously Change. But how does Change necessitiate reincarnation ?

Desire to change necessitiates involution & evolution :

Everything that starts from a source, goes forth outwards to the furthest limits and then again returns back to the source.

Throw a stone in a pond of water; waves start from the point where stone fell, they go forth outwards to the boundry of the pond and return back to the point from where they started. Water originally comes from the ocean, and where-ever it is, whether in clouds or mountains or rivers or land, it tends to flow back to the ocean. All fire originally comes from the Sun, and where-ever it is it upwards towards the Sun. We start from home everyday and after the day's work tend back home. So also that which is created from God, goes forth to further-most limits, and returns back to Him. Going forth is involution; returning back is evolution. Going forth is descending from the subtlest to the grossest and returning back is ascending from the grossest to the subtlest. This two-way business involves continuous change and change means newer and newer forms and that ncessitiates transformation and reincarnation of the original essence.

Thus the cosmos was created because of the inherent nature of the Creator to expand and contract ; to continuously be moving and changing. This fundamental quality to change, to go forth and return is accomplished by involution and evolution. And all that is, is only a part of this process. Whatever one sees or whatever exists is there because it is fulfilling this urge of accomplishing this process.

How can Subtle Essence form Gross Matter :

We can not see god or even feel Him or even know anything about Him ; He is so subtle. How can such Subtle Essence produce the Gros Matter ? How can Akash produce grosser matter from air to earth ?

All cosmos is made of one primardial substance. This substance by differentiation becomes the millions of different things we come across.

Every thing is formed out of the five elements akash to earth: In the beginning was the word. The word, the Energy was carried by akash. By differentiation of akash were the rest of the four elements produced.

That such a differentiation exists and is possible is amply exhibited and established by Science. e.g. Force is a subtle thing; it, acting as chemical force, brings two subtle matters H_2 , O_2 together and forms grosser matter, water. Action and reaction of very subtle thing on two other subtle things produce gross matter. Again, action of a subtle element, heat, (by extracting heat) converts water into ice, a much grosser material and by applying heat to water a grosser matter can be converted into vapour - a subtle matter. Water can not be formed without H_2 and O_2. Thus the existence of a gross matter depends upon bringing two subtle matters together. Take away the subtle components and water ceases to be. Conversely, gross matter, ice, by play of heat force, can be converted into more refined matter, water and steam. Or by passing a much subtler force viz. electricity through water, it can be split up into subtler material, H_2 and O_2 .

Subtle force like gravity produces physical results: one can fall and break his neck or leg or arm; a roof can collapse and destroy men and material; earth, the moon and other planets move because of this force and produce day and night, seasons and a lot more of very material phenomena.

A much subtler force like electricty acting on gross matter produces light, heat, coolness; it can run machinery and trains; it can destory life.

Science has shown that all matter is made of electricity. Every thing consists of atoms. Atoms are made of protons and electrons, positive and negative charges of electricity. Atom of one element differs from atom of another element only in the difference of number of electrons contained in them. Take away one or more electrons from an atom and it becomes quite a different substance. Thus differentiation of electric charge produces atoms of different elements. Atoms coming together from molecules. Different atoms coming together form molecules of millions of different substances; Conglomeration of molecules produces matter of different densities or grossness. Changes in the subtle components of compounds bring about changes in its physical or grosser form, transforming one

matter into another. This is differentiation from subtlest to grossest. We can not see electricity, atoms, molecules, but we can see their result-matter. Subtle force when becomes objectified becomes matter, gross form. Matter is gross and energy subtle, yet thay are interchangeable.

Interaction of subtler force and gross matter creates more and different forms. Vegetation absorbs minerals and other substances it needs from earth and Nitrogen & Carbondioxide from the atmosphere to build its physical form, but it can grow only in presence of solar energy. Deny it this subtle force and it will decay. It is only in presence of light, a subtle matter, that a photograph can be taken. Again, minerals produce vegetation, vegetation produces animal and human world and from human it goes on to the divine. The gross food we eat is converted into blood, energy and nerve force which are subtler.

Thus subtle to gross and gross to subtle are the processes we are surrounded by. In fact life is life on account of this two-way process.

This, therefore, seems to be the process by which the manifested world has been created viz. differentiation of the subtlest matter into the grossest involution; and again re-transformation of the grossest into the subtlest evolution. The primardial substance at its rarest or subtlest is Spirit and at its grossest is physical matter. All things in between contain Spirit and matter in different degrees.

Science divides matter into three states viz. solid, liquid and gas. In each of these categories there is a large number of varied things. Similarly, cosmic matter is divided in seven well defined states or planes. Within each plane is great degree of variation. These states or planes do not exist in different spaces, but coexist, interpenetrating one another just as light from a number of lamps in a room coexist, penetrating one another or just as, in a bottle, can exist together sand, water and air and ether; or just as a solute coexists in a solvent without occupying extra space.

The three states of matter of Science are occasioned by the difference of force of attraction associated with the molecules, so are the planes different in character on account of the different degree of consciousness (Spirit) exhibiting itself on the different planes. In fact these planes may be considered as seven planes of consciousness, from pure consciousness to negligible amount of consciousness operating through the grossest physical matter.

Now, in order to differentiate matter, in order to create different forms, or transform them, in order to maintain continuous change, force of Energy is required. Science says all world is made of matter and energy and both are interchangeable. Similarly, for the seven states of cosmic matter, for differentiating, for evolution, a force is needed. This force is the Universal Mind, " the Manasputra, " the Thinker in man. This force, the Mind, comes from the fifth plane, the Mind itself being the fifth principle. This Mind or Thought is the Force that creates and Fashions the different forms we see. As in cosmos, so in the man, this fifth principle, the Thinker, fashions his form and evoluation. It is the guiding Force at the back of all that man is and can become.

That thought, the subtle matter, can create form is proved by hypnoticism. Again, thought has effect on the formation of our physiognomy and on the expression of our face. A noble thought can transform an ugly face into a divine face, and a vicious thought can transform a beautiful face into an ugly one.

Blades of a rotating table fan, rotating fast, become a solid disc and will not allow anything to pass through it. Fighting with stick was well known in ancient India. One man, rotating one stick would keep a crowd away from him. Even a pigion would not be able to get through. Thin threads, forming warp and weft produce a non-transparent cloth. The solidity of substances depends upon the nature of their atoms. Atoms derive their nature from the intricate patterns produced from the rotation and vibration of the electrons in them. Thus

there is ample proof that subtle matter can produce dense form and dense matter can become subtle.

The subtle matter, spirit or consciousness, by differentiation has produced matter of different degrees of denseness. Action of subtle matter on matter of different degrees of grossness produces different phenomena. The huge lot of phenomena are due to a large variety of permutations and combinations of interaction of Spirit and Matter. Having produced gross matter through which it can hardly exhibit itself, the Spirit sets itself the task of refining it so that it can exhibit itself more and more till it can exhibit itself perfectly.

Instances to corobarate this possibility are not wanting in nature. Light a subtle substance, acting on gross particles in atmosphere produces the beautiful phenomena of the blue of sky; red and other hues at sunrise and sun set. Light falling on drops of water produces rainbow. Light passing through prism produces different colours. Colours and rainbow and the sky do not exist. Look at a lamp through your kerchief and you find beautiful geometric patterns formed. Look at light through half closed eyes and you witness beautiful phenomena.

Light falling on brick can not get through. The brick is too gross, too dense to respond to the vibration of light. Yet, it is possible to refine the earth in the brick so as to become transparent to light - glass is made from silica (earth). Again, glass in the form of lens is a vehicle through which light working produces a huge lot of phenomena - spectacles, telescopes, mircroscopes, glazed windows..... Again glass in the form of a mirror becomes a vehicle for light for quite a different kind of phenomena.

Involution and Evolution in Physical World :

Man observes facts and phenomena of life perceived through his senses of perception and intellect and comes to some conclusions - called Science. Science, therefore, deals with physical life because it is observation by our physical senses, helped and co-rrelated by our intellect. Science accepts the

formation of grosser matter from subtler - involution - and grosser matter being converted into subtler matter - evolution. Science deals with the physical world and accepts this principle so far as the physical world goes.

Science accepts Evolution. The process depends upon two principles : the tendency to vary and the tendency of the environment to influence the variation either favourably or unfavourably. Thus the germ of life that wants to vary selects suitable environments for its growth ; but if it can not select suitable conditions or comes accross unsuitable environments, it either adapts itself to the environments or if it does not adjust, it dies. This leads to the idea of Natural Selection and the struggle for existence. Weaker goes to the wall. This evolution continues from mineral kingdom, through vegetable and animal kingdoms to the human kingdom.

Change of form is necessary for evolution, hence Nature breaks up mineral form to create vegetable form ; vegetable form is eaten up i. e. destroyed to produce animal form and animal life is sacrificed to develop human form. In each category of form, one inividual destroys the other. Animals destroy vegetation ; one animal kills the other, one man destroys the other so that he may live. Nature does not preserve forms. On the dead body of one form it builds another form. Nature is interested in evolution and not in preserving form. Death is the process by which Nature achieves evolution of form, to make it ready for other principles to act and react on it to again produce something new.

Thus Nature is red in tooth and claw. There is death all round. But, Nature, in this process, is every moment pushing ahead Evolution. She is creating newer and better forms, destroying weaker and primitive forms. The death is of the form and not of life. All through this process, Life is exhibiting itself. Infact destruction is there because Life asserts itself. The higher form is created by sacrifice of the lower form.

Science has shown that the earth and the Universe were created millions of years back and that it has reached the present

stage after passing through innumerable changes. All things have gradually been changing from simpler to complex patterns. Our earth was nebulous mass, consisting of gases and it has gradually cooled down, through aeons, to the present solid form and is still changing. So is the case with other heavenly bodies. Through the same process of change, of differentiation, of evolution, did life, starting with minute germs of life become plants, insects, fishes, reptiles, birds, animals and man. Man was produced much after plants and animals came into existence. It took billions of years for man to evolve out of animals, lose his tail, learn to stand erect, work with his fingers and speak, and again millions of years for the first primitive animal-man to become man as he is today. "Man is the epitome of the whole creation." The embryo, after conception, passes through the gamut of evolution, from polyp, fish, reptile, dog, ape, before it becomes a human babe. Science has shown how a higher animal form has been evolved from a lower one. Evolution has been from simpler to complex till the stage of man has been reached. Hindu philosophy also accepts the principle of evolution. Kapila explained evolution scientifically in tne Seventh century B. C., long before the Christian era and long before the present Science has come to the same conclusion.

In this evolutionary process, progress is preserved by passing it on from one generation to the next. The peculiarities of behaviour created by force of circumstances i. e. by adaptation are transmitted. Whenever environments affect change in the organs of an organism, the physical changes and and adaptations are transmitted. Camel is an animal of the desert. In desert water is not found easily. It is necessary to store water. Camel developed organs and method of storing water. This is trasmitted. Again, desert is all sand. It would be difficult to walk with small hoofs like those of cow or dear or lion: Camel developed large, flat feet, so that it could walk easily on sand. This is transmitted. Transmission of the original or adapted characteristics is called heredity. Peculiarities of physiognomy or organic defects resulting in diseases are transmitted. Toothlessness, Constipation, tendency to grey - hair and several other traits are transmitted by heredity. But heredity transmits physical traits.

Law of Heredity, thus, means the tendency of the parents to transmit the peculiarities of their own organisation to their offspring e. g. a horse produces a horse ; lion a lion ; man a man. Peculiar difference in the same species are also transmitted. That's why European, an Indian, an African, a Chinese can be recognised and distinguished. Thus here is a physical unity or similarity and it is transmitted in a such a striking degree that an offspring of a particular species will be always and easily recognised as belonging to that species. A dog can not be mistaken for a goat ; a lion can not be mistaken for a horse ; a cat not be mistaken for a monkey. While the difference of characteristics between the different species is considerable enough to distinguish one from the other, the difference of characteristics between the individuals of the same species are confined to a narrow range. A horse from whatever part of the world and with whatever difference will always be recognised as a horse. A human being from whatever race and whatever place will be recognised as a human being.

But the moral and intellectual differences present a different picture. While in animals of the same species moral and intellectual differences vary but slightly, differences in the human species vary through a very long range. While one race can count only upto ten, another can conceive of numbers going into billions and billions. In one race treachery and head-hunting is a credit, in another honesty and self-sacrifice is honoured. Thus in all the animal forms it is only in the human form that we find physical unity but tremendous moral and mental divergence.

Life of animals of any species, say, cow or deer or ants, has always been the same throughout the ages. Their methods, their behaviour, their instincts, their social life, their over all pattern of life have remained the same, age after age. There has been no evolution on the moral and intellectual side. Whereas, while man started his career as an animal, there has been a tremendous change, evolution of moral and mental qualities, between the primitive ape-man and the present Civilised man. What has wrought this difference ? While animal

has remained stationary, man has progressed vastly. There should, therefore, be some other force that looks to the moral and mental evolution. And this force must be different from the force that brings about physical evolution, because if it were the same force, its moral and mental potentialities would have been exhibited in the animal world also.

It is a recognised principle in Nature that all that exists in the seed can become manifest in the fruit; but fruit can not have qualities that were not latent in the seed. Vedanta also draws attention to this principle when it says " there is nothing in the end which was also not in the beginning " i. e. there can be no manifestation of that which was also not latent. Man also, having evolved from the lowest animal life can only have qualities latent in the seed i. e. we can only have animal qualities or animal nature – e. g. animal propersities, sense enjoyments, self - preservation, fear of death, etc. He has these qualities in common with all animals, but their expression in the civilized man has become more polished and artful, under the impact of intellect. : survival of the fittest is obtained not by physical force but by art, diplomacy, strategy and skill. Defensive and offensive weapons have been made for self-preservation - to destroy easily those who are less skillful though physically stronger.

But man has another set of qualities which do not exist in animals. Truthfulness, control of senses, self - sacrifice, helpfulness, compassion, forgiveness, devotion etc. are not only not present in the animal world, but these qualities are suicidal to the growth of the animal qualities. They, infact, would be a curb on the evolutionary process. As such these qualities could not have been derived through the evolutionary process as observed by science.

Spirit Reincarnating Principle :

Thus the law of heredity can only explain the transmission of physical characteristics and the theory of evolution can explain only the evolution of the physical form. And yet man, humanity, does evolve, have been evolving spiritually through

the ages. Therefore, it is reasonable to suppose that there necessarily is some moral and intellectual or spiritual force which by acting on man produces spiritual evolution. And not only that but it has to be accepted that there is some element, some principle, which persists through man, which, though, not subject to the law of heredity, goes on evolving and exhibiting its evolution through the physical man. The only possible explanation of this can be that there is a principle that is permanent, which gathers experience and evolves, is separate and distinct form the animal - man, but inhabits the human form during its span of life, separates at the death of the human form; again inhabits a new human form and further evolves; and that this process will continue till the moral, mental and spiritual qualities also have been perfected. Then will the purpose of creation be fulfilled and the created reach the creator. It is this permanent principle which reincarnates in the human body. The complete explanation can, thus, be found in the animal or material evolution till it reaches its perfection in the human form and thence forward the evolution of the Spirit through reincarnation. The two combined yield the complete explanation of the process and purpose of Life.

The above explanation looks more plausible since it satisfactorily explains problems like :

1) Heredity can not transmit spiritual qualities because the spiritual qualities do not belong to the material aspect of life but to Consciousness or the Incarnating Ego.

2) Animals or the lowest human races do not respond to even the most elementary moral conception, but the advanced races accept them readily. This is because in the advanced races exists the evolved reincarnating ego.

3) In members of a family, family likeness can be seen because it is transmitted. But in the same family there is a great divergence in the moral and intellectual qualities of members. One may be a vicious chap, or an idiot, another a most desireable individual or clever, and both may be different from their parents. These disparities are due to

their being different Egos, with different degrees of evolution, in them. Two twins may be exactly alike physically and yet when they grow up their characters are often diametrically opposite.

4) There are cases on record when small children have shown genius in arts, music, mathematics etc. They have not been trained and yet their mastery over the subject is stupendously greater than of those who have spent long years in taking training. Nor are their parents geniuses so that the genius has not been transmitted. And if genius could be transmitted, why should it be transmitted only to one child. why not to other also. But usually genius is born of mediocre parents. Perhaps a musician genius is born of a family of musicians so that he has been provided with a a sensitive nervous system through which his Ego can easily manifest its evolution of music.

Mozart, Plato, Bruno, Newton, Shakespeare, Einstein, Patanjali, Kalidas, Yajnavalkya etc. are cases in point.

Birth of Rama, Krishna, Buddha, Christ etc. cannot be explained by the principle of heredity. Whence came their brilliance.

5) Two equally clever persons are presented with an explanation of philosophic, ethical or scientific problem. One understands easily; the other does not get it at all. It only means that one has known it before and for him it is only revision, but to the other it is something quite new and it takes time to grasp a new thing.

6) Race evolution would also point towards 'the existence of a reincarnating ego. If Life was one single existence, there would be no evolution of the race. There would be evolution of the individual during the span of his life from birth to death and then the end. But if race evolution is a fact then it postulates the existence of what is ' SOUL ' which evolves while reincarnating. Experiences gained are accumulated by the invisible soul and not by the physical

body. The Soul is indestructible and precisely because it is eternal, can it evolve,

Spiritual evolution will ultimately convert man into God. This will be achieved when intellectual, moral and spiritual perfection is reached. Moral perfection is reached when man will have achieved complete selfness. Intellectual perfection means that man will be able to distinguish matter from spirit; real from unreal; eternal from transitory. Spiritual perfection will mean becoming one with the Universal Spirit. At this perfection, animal shall have been completely transcended, even as at the grossest animal stage there is no trace of spiritual nature. Man is the only animal in whom animal as well as spiritual perfections are possible. Thats why Gods are always wanting to be born on this earth to quicken their own evolution.

Theory of evolution explains the evolution of germ-Plasma, through successive generations, into human perfection ; reincarnation explains the evolution of the Spirit, through successive reincarnations, into Divinity.

Explanation of ' Tendency to Vary '.

One of the fundamental basis of evolution theory is ' tendency to vary '. But Science does not, because it can not, explain the source of this tendency to vary ; nor does science talk of the laws that control and guide the tendency to vary. The answer is, however, given by the doctrine of reincarnation.

Vedanta and Science say that " there is nothing in the end which was not also in the beginning. " This law governs the process of evolution as well as the law of causation. The desire of the potential to become manifest, conditioned by environments, causes variation. When matter and spirit both begin to evolve, action and reaction create infinite varieties. In human form, the varieties are manifested in human individuals being of different capacities. With growth certain latent powers grow and those that are strongest manifest, overcoming others that are weaker, and overcoming any environmental obstruc-

tions. The weaker ones await suitable environment for manifesting themselves and gain strength. This desire causes variation.

Having come to the conclusion that there is some Spiritual Principle, which is eternal, permanent, that it is this principle that evolves by reincarnating in the human bodies, that this Principle is different from the one that evolved through material range - mineral to human form - it is worth while considering what constitutes the whole gamut of evolution - material and spiritual. That is we need to understand the seven states of cosmic matter and how do these seven states exhibit themselves in a human being.

Purpose and Urge for Reincarnation :

The very nature of the Creator, the original cause, the Spirit, is Energy, Vibration, change, expansion and contraction and so life went forth involution, and must return back - evolution. This evolution part is accomplished through reincarnation. Thus the purpose of reincarnation is to evolve or grow through experience and to know the ultimate Truth. Desire for knowledge is the urge. The individual Souls or Thinkers are seeds of the Universal Soul and like the seeds of a tree contain the same potentialities as the Universal Soul. But again like the seeds of a tree, the Souls must grow by unfoldment, by experience, by knowledge, before they too become the tree or merge into the Universal Soul.

The seed, in order to grow and manifest must go deep down into earth, the grosses matter, absorb minerals, water and gases in presence of solar energy, so also the Soul must go deep down into gross physical body, act, learn, experience and elove. It is this desire of the Ego to know, to grow, to unfold its potential qualities that is the force behind reincarnation. It is this desire that makes the Ego descend into the physical form time after time till it has completely unfolded ifself.

But why should Consciousness or Ego condition itself by gross matter ? Why can it not evolve without gross matter ? :

Pure consciousness, by pronouncing the word, and by continuous differentiation produced groseer till the grossest matter, earth or minerals was formed. Atma, the first principle, by differentiation, produced other principles, seven in number. All principles came form the same source and must again move to the same source, like the waves in a pond. Each principle evolves separately, then acts on other principles, and reacting evolves so that all the seven principles move together as one single whole to reunite with the origin, just as the white light breaks up into seven colours and it is again the re-combination of all the seven colours that can produce white light.

Again, by its very inherent nature, though pure consciousness can produce grosser matter by differentiation, it can not penetrate through gross matter; just as light can not penetrate through a slab of stone, but it can through a slab of glass (which is matter refined for the purpose of light). The matter has to be refined so that the consciousness may work through it and exhibit itself.

Why should there be physical matter and therefore, this earth at all ? Why can not evolution bz carried on and completed in the Heaven world ?

After the perfection of physical matter, resulting in the production of human form, the evolution starts in the emotional nature and intellect i. e. morality and mental faculties. Thus the evolution is on astral and manas - Kamic planes. The heaven world consists of the Traid - the higher mental, the buddhi and the atma principles. To reach that world the reincarnating ego has to evolve on the astral and manas kamic planes that belong to the Quartenary and the Quartenary belongs to the earth and have no place in the heaven - world.

Moral development can take place only when there is moral temptation; when there are animal appetites; and there are no animal appetites and moral temptations in the heaven world. The heaven - world is characterised by peace and joy, harmony and divine qualities. The intellectual faculties can be developed

on the plane of concrete though viz. the manas - kamic plane, where there is interplay of factors like social, economic, commercial, political and international problems.

On other planets where physical matter does not exist, these factors are not provided and therefore, evolution is not possible. That is why the Gods, the denizens of the heaven-world, long for opportunities for birth on earth to accelerate their progress. The higher mental i. e. abstract qualities can be developed in the heaven - world and are developed, and after completing evolution on earth the Ego goes elsewhere, to other planets and other worlds for further evolution.

The struggle that we experience in our life on this earth is thus necessary for the Ego's progress. If there were no eating, drinking, amusement, building, planning, reading, writing business transactions, quarreling, struggling, temptations, social, economic, political differences, wars and pestilences, life would not be worth living and 95% of the humanity would feel bored and die of annue. There would be no progress. Thus physical existence on this earth and reincarnating in physical bodies is necessary for evolution.

Now, more evolved or more refinded and subtle a principle is, more highly evolved physical apparatus does it need for its manifestation.

Hence physical evolution is necessary so that it produces a perfect physical form viz. human form, through which the Manas principle, acting and reacting, produces spiritual evolution. Manas is too subtle to be able to act on an animal physical form.

Matter having perfected itself and produced the human form, this form is used only as an instrument for the Consciousness to gain experince on the physical plane. As such, form is little cared for, it is allowed to be destroyed or disintegrated after use, but consciousness is carefully preserved so that time and again the same consciousness evolves by reincarnating. Reincarnation, thus, is an arrangement whereby imperishable

conscious-beings are supplied perfected physical bodies to gain experience on the physical plane. Spiritual evolution means that the Spirit controls the physical matter and manifests itself through matter, just as light manifests itself through glass, the physical matter.

This control of matter by mind is seen in evolution of humanity. When human life began man could hardly understand the nature and laws and vibrations of matter. Little by little man has come to understand matter, its laws and has learnt to control matter. He has also learnt to control his own body, his instrument. He has taught his body to obey his will. Man has also learnt, to some extent, to understand astral matter, its laws and its vibrations i. e. emotions and feelings and has learnt to control them. A lot more has yet to be done. And then he has to understand the mental matter, its laws and its vibrations and to control it. That is what the Thinker is trying to achieve. After this has been achieved, the reunion effected, the evolution completed, the creation will be destroyed to start over again the next cycle of involution, the going forth.

Modus Operandi

When Thinker or consciousness acts on the physical plane, it produces sensation; acting on astral plane it produces emotion, feeling, passions and desires; on mental plane it produces concrete thought, the forms of which can be seen; on causal plane it produces abstract thought. Consciousness is always acting on one or the other plane, but quite a lot of this activity is not caught by the physical brain -our waking consciouness- because, ordinarily the human brain is not capable of responding to the whole range of vibrations of the thinkers. It can register only what it can respond to just as eye or ear and other senses can respond only to a portion of the total vibration. The rest of the activity remains in our super-conscious part.

Action of manas on body gives sensation; sensation produces impressions (Samskaras), and impressions produce desires (Vasanas); dasires produce thoughts and thought -

forms which remain in the Aura. Thinking of similar thoughts accumulate similar thought - forms in the Aura. This accumulation creates ' Habit ' and builds up ' Character '.

During sleep Aura is withdrawn from the body and at death link between the body and the Aura is broken. The body dies; the consciousness remains.

After the physical death when the link between the body and the consciousness is broken, consciousness is active on the astral plane, when astral stock-taking takes place. One suffers on account of the non-fulfilment of undesireable habits learnt on the physical plane and consolidates the good astral qualities This period constitutes the so called ' purgatory '. After comlpetion of this work. link with astral body is also snapped and the astral body dies. Consciousr ess then acts on the mental plane where stock - taking of mental qualities takes place; eradicating the undesireable and strengthening the desireable ones. This period constitutes ' Heaven '. Here ' character ' is formed for the next incarnation. One stays a much longer time on this plane.

On the astral and the mental planes one is in contact with those whom he admires and loves. The contact is astral and mental. He learns by contact as much as he does on earth. Infact, the contacts are much easier and intenser on account of easier movement unhampered by the denser physical body. On these planes life goes on in much the same way as on earth, only it is more intense. Sufferings and joys are more acute on account of the greater sensitiveness of the astral and mental matter. Hence sufferings constitute hell and joys constitute heaven.

Later on; the mental body is also discarded ; it dies ; and only pure Consciousness, Manasputra in light of this experience of the present incarnation as also of the previous incarnations then plans and decides what shall be the form of the next body and in accordance with that are the new causal, astral and physical bodies prepared for the next incarnation.

The new body built is in confirmity with the sum total of experiences accumulated or ' Character ' formed. Every

desire existing in the character has to be fulfilled. The new body to be built will be such that its sense organs are capable of expressing some of the intense desire in their corresponding intensities.

This would explain the phenomena of born geniuses or that one is good from his birth and the other vicious. This world also explains what Christ said about the man born blind.

Even in the same incarnation effect of thought can be seen in new likes and dislikes and changes produced in temperment and ideas and character.

Thus the physical, astral and mental bodies are only for one incarnation. For every new incarnation they are different and new. It is the Manasputra that is eternal.

After one has exhausted the experiences of his previous incarnation, consolidated all that had to be consolidated and eliminated all that needed elimination; and after sufficient rest, he desires for more experience. This desire is inherent in the Manas, just as stomach desires for more food after it has digested the previous one; or when one has acquired a piece of knowledge, after assimilating it, he desires for more. The consciousness gets ready for the next plunge in the physical matter. The moment this desire for more knowledge and experience arises, the conciousness attracts round it mental and astral matter out of which is fashioned the mental and astral bodies. These bodies go on working on their own planes, sharpening the faculties through which experience is sought during the next incarnation. At this stage the Masters of Karma with unerring justice and unerring knowledge, guide the astral body to the place and to the parents and to the environment most suited to the progress and to working out of karma. The etheric double is filled in with grosser physical matter, conception takes place and the Conciousness is linked to the foetus. A new life, a new schooling, a new period of experience commences.

For the first two or three years the mental, the astral and the physical bodies - the instruments of the consciousness - are

in the formative stage. The consciousness has to continually act on them to make them respond to its tune. During this period of formation, the effect is tremendous.

When the Manas ensouls a human body, the body is not yet dense enough or gross enough. Hence it acts on the astral matter of the body producing pyschic phenomena like clairvoyance, clairaudience, telepathy, intuition, etc. Animals have these powers as also babies. But as the body grows and becomes denser, the vibrations of Manas have now to move heavier matter and the effect is slowed down. Action on this heavier matter produces intellectual qualities like logic, reasoning, rationalism. etc. These are the processes of the brain - mind, slow and deliberative and need the elaboration of language. When intellect gets perfected the brain is trained to respond directly to the subtler vibrations of the Manas and so have psychic perceptions. The difference between these psychic and earlier psychic perception is that while the earlier perception worked unconsciously, the animal - brain not being conscious of them, the latter are used consciously by the brain. Man becomes the master of these perceptions or powers and uses them as his tools as he uses his tongue or his reasoning as his conscious tools. Thus, the psychic powers are combined with intellectual experience.

At present humanity has reached high intellectual level and is moving towards acquiring the psychic powers consciously. Masters are persons who have achieved this.

After this evolution is completed on earth, there are different evolutions on other spheres. The perfected one, the enlightened one, the Arhat, chooses his, next path or stays on, like Buddha, to serve humanity, to help humanity evolve and mature. This is the great Renunciation.

Body of alternating sexes is provided to blend the qualities peculiar to both and so create a perfect being.

The interval between two incarnations depends upon the length of the preceding life; on the intensity of the preceding earth life; on level of development, Period varies from a few years to 1500 years; average being 500 years.

Explanation of why there is no Past Memory :

Now it will be easy to see why man does not remember his past. The Ego is surrounded by mental, astral and physical bodies. While the mental body is transparent, the causal body, carrying emotions, desires and feelings, is so criss cross that it is difficult to see through it; and the physical is so dense as to prevent the Mansic vibrations to pass through. Hence a man can not see inwards and even if he tries to, gets a distorted view of the Ego and hence what he sees is not reliable. But it is possible for a human being to evolve and control these bodies and see through them i. e. he can teach his bodies to respond to the vibrations of the Manas, and then he can recall his whole past. In an average man the physical brain is never still, it is always responding to the external vibrations and does not, therefore, record the vibration from within. the vibrations of the Manas. If the vibrations of the physical brain are controlled and the brain made receptive, vibrations of the Manas could be perceived.

But the memory is not altogether absent. During the present and the past reincarnations, the reincarnating ego has taken decisions as to what is right and what is wrong. The experience has pointed out what is right and what is the wrong and this is conveyed to the brain - consciousness by the ' Voice of Consscience. ' Concience is the memory of the past decisions.

There are cases on record of these who have direct knowledge and know their past. Some children remember their previous life and have recognised their parents and house, etc.

On the doctrine of reincarnation it would be easy to explain a number of problems that ordinarily baffle the human mind.

The apparent differences of intellect, character, position, status, richness etc, that look unjust and whimsical can now be understood. The Reincarnating Ego has fashioned the body and a person is placed in environments calculated to help his

education and evolution. Thigs of earth are meant to give experience and knowledge. They, by themselves, have no value. They are temporary and perishable things and are used as mere tools; And these tools are chosen by the Reincarnating Ego Himself. Conditions are not imposed from outside. Thus there is no whim, no injustice. The differences are due to different stages of knowledge and experiences gained; differences are due to difference in the age of the Reicarnating Ego. When all Egos have reached the end, there will be no differences between them, just as all those who graduate from a University have equal status though some graduate at one time and others at a later date.

Reincarnation explains the problem of evil and good. There is no such thing as evil. In a man, animal, appetites appear as evil. As he evolves and learns to universalise these desires and sublimate them into divine qualities, it appears as good in him. Evil, thus, is unawakened state. It is a problem in time and not a problem in morality.

In a given set of enviroments different persons react differently and evolve differently. This is due to the difference in their Egos. Each Ego reacts according to his experience and his requirements. Just as different seeds sown in the same land under similar ccnditions, draw different substances and in different quantiites from the same enviornment and grow differently. In the same garden grow apples and oranges and mangoes-all are different things growing in the same enviroment. The difference is in the potentialities in the seed. Similarly, the difference in human beings is due to the latent desires which want to manifest themselves. Our desires and thoughts do not get destroyed. Nothing is destroyed. Our desires and thoughts remain latent when we die, and to manifest themselves during the next reincarnation.

Reincarnation explains Death. Life is dynamic, never the same at any two moments. Everything is continuosly changing. Change means that what existed before has disappeared or died and something new has taken its place or something has been

born. The same thing has been born in a new form. There is continuous death and continuous rebirth. What really happens is CHANGE, but we express it as death and birth, and as birth and death. This idea is embodied in what Krishna said to Arjuna:

> " Certain is death for the born; certain is birth for the dead over that which is enevitable thou shouldst not grieve. "

Our physical body could not grow and live unless it died, every moment. Death is condition and sign of life.

Consciouness progresses by riding on matter. Continuous change or death of matter gives the consciousness the opportunity to experience and progress. It is the form that is ever dying; Life continues.

Thus, if we realise that life in this world is a school to gain experience and knowledge, where hardships and difficulties mean intence education and greater opportunity for progress while easy life will mean slow education and less opportunities for growth, life will have a different meaning and we can appreciate life in its proper perepective. We shall not be depressed by pain and misery, we shall put forth and shall enjoy the struggle of conquering the animal nature in us.

T. S. Eliot and the Indian Tradition

N. Pratima

T. S. Eliot (1888-1965) is an eminent poet and dramatist of the twentieth century. He studied in the Harvard University in the first decade of this century. He took interest in the classics and the comparative literature. He was also a student of Oxford University. Eliot joined the Sanskrit and Indian philosophy courses given by the famous Harvard orientalist Charles Lanman. He also heard the lectures of James Wood on *Patanjali Yoga*. Eliot showed much interest in the Bhagvadgita, Divine Comedy and other great philosophical poems. He was aware of the fundamental teaching of Hinduism and Buddhism. *The Wasteland* has references to Buddha and Saint Augustine. The background of Indian philosophy may have led him to the study of Bradley's philosophy. The influence of Josiah Royce in Eliot's intellectual makeup cannot be ruled out. His interest, on the concept of the Absolute and the religious tradition has to be taken into account in the analysis of his idealism.

At Harvard under the guidance of his teacher Dr. Ken Rand he recognised the importance of the ancient classics and literary traditions. He was inspired by the example of Virgil who had presented the ideas and traditions of his predecessors in his literary works. Eliot's important poem *The Wasteland* and infact much of his poetry and poetic drama bears testimony of his dependence on classics. Eliot attended George Santayana's course of lectures on 'Ideas of Society, Religion, Art and Science in their Historical Development'. This shows the wider perspective gained by Eliot at Harvard.

He studied philosophy under Josiah Royce at Harvard. Royce was an Hegelian. The influence of Royce on Eliot can be seen in his poetry and poetic drama. The seminal mind of Royce shaped the perspective of Eliot towards the human problems, and the contradictions faced by humanity in the world of today.

Philosophical ideas are intertwined with the poetry and poetic drama of Eliot. It is no wonder that the Harvard educational background and the benefit of his study under philosophers like Josiah Royce and George Santayana, left a deep imprint on the mind of Eliot. Royce's influence can be seen in the doctrine of atonement in the *Wasteland* and *Family Reunion*. Eliot shared the veiw of Royce that people today have no sense of sin. Several poems of Eliot express the lack of conciousness of sin in the contemporary societies. Eliot's play *Cocktail Party* Celia has a strong sense of sin and she followed the advise of Sir Henry Reilly who belived in the possibility of atonement. Harry also accepted the possiblity of atonement of sin in *Family Reunion*.

Eliot was influenced by Wendell and Babbitt. Under the guidance of Wendell Eliot studied English, American and Comparative literature. Irving Babbitt's lectures on English literature were a source of intellectual stimulation to Eliot. He learnt from Babbitt the habit of absorbing the ideas and values from different traditions and nations, in order to counter the nefarious tendencies prevalent in the modern society. Eliot found inspiration in the study of classics and he was of the view that by neglecting the classics the western world would lose much which is precious for its cultural refinement. He pointed out that the classics provide a new perspective of life, for one can learn much through the contact with the great minds. At Harvard he studied the works of Plato, Euripides, Aristophanes, Aeschylus, Sophocles and Thucydides.

Eliot is deeply conscious of the eternal values and the archetypal themes of birth, death, sacredness, salvation and war. The archetypal themes have a basic significance and their validity and truth has never been questioned by the poets and writers down through the ages. Human civilisation is saturated with the essence of the universal values and great poets and seers have presented the basic themes of human life in every age. To stress on the spiritual values and pinpoint the weakness in the modes of modern life, the poetry and drama of Eliot express the archetypal themes through spritual imagery.

It was painful for Eliot to see crumbling of European civilisation during the two world wars. He saw the worst phase of human life and the manifold suffering of people during the wars. However his optimism in the future of man remained intact. He has faith in the tenets of religion and took inspiration from the philosophical traditions of East and West. Eliot's poetry and drama are a living testimony of his faith in the bright future of mankind. Eliot opposed the dichotomy between literature and philosophy, poetry and religion.

Eliot has acepted the great challgenge thrown by modern civilisation which has made human life very complicated. The sensibility of a poet detects the intricacies and complexities faced by people in the cntemporary world, and they are presented by him not directly but through allusion only. Eliot indicates that the poet cannot express his understanding of the human crisis without moulding the language to suit his purpose. This approach of Eliot is responsible for the dimension of obscurity in his poetry. Eliot affirms that poet's today write difficult poetry. due to the reason that the problems in the contemporary world are too intricate and baffling. The margin of incomprehensiblity in Eliot's poetry has been regarded as esotoric. The influence of French Symbolists on Eliot has also made his poetry difficult to comprehend. But Eliot like Ezra Pound finds in the innovative use of language an effective tool to portray the crisis faced by mankind in the twentieth century.

Eliot looked towards the East for the solution of the innumerable conflicts produced by the technological culture of today. The Upanishads and the Bhagvadgita provided him a new approach towards the problems tormenting the human mind. Eliot is deeply aware of the hollowness of the modern man who is unaware of his own inner spirit and has interest in higher ideals and values stressed by religion. He says in the poem *The Hollow Men,*

> We are the hollow men
> We are the stuffed men
> Leaning together
> Headpiece filled with straw, Alas !

In these Eliot has depicted the futile persuits of individuals and their scepticism towards the higher values of life. Eliot

has taken inspiration from the religious tradition of the world including the Indian philosophy which he studied under eminent scholars. It is no wonder that in the poetry of Eliot there are clear reverberations of Indian philosophical concepts.

Eliot took much interest in the idealistic philosophies, especially the idealism of Bradley. Bradley propounded a system of idealism which is very near to the Advaita idealism. Eliots's poetry reflects the idealism of Bradely and also the basic assumptions of Indian idealism. Eliot's attempt to arrive at a unified principle to explain the various contadictions of life brought him into the fold of Eastern and Western idealism. Eliot has stressed on the spiritual preparation of man and has discouraged the irrational behaviour of people in several of his poems including *Hollow Men, Ash-Wednesday* and *Ariel Poems*. Eliot's poems *Ash-Wednesday* and *Four Quartets* are fully religious. Eliot believes in the possibility of attending from all constraints of life through the affirmation of the universal values of religion.

Eliot has referred to the Buddhist concept of flux and impermanence in his poetic dramas *Family Reunion, Cocktail Party* and the poem *Dry Salvages*. Sir Henry Reilly in the *Cocktail Party* talks like a Buddhist monk. Eliot has accepted the doctrine propounded in the Bhagwadgita that there is the cycle of creation and distruction in the universe which is controlled by the Divine Being. He has used the symbol of wheel which has great significance in Indian tradition. In the sermons of the Buddha the symbol of wheel connotes the cycle of rebirth and death. In his poetic drama *Murder in the Cathedral* Eliot has referred to the symbol of wheel. Before attaining the martyrdom Thomas Becket says,

> For the pattern is the action
> And the suffering, that the wheel may turn and still
> Be forever still.

In his celebrated poem *The Wasteland* Eliot has referred to the Values of Datta, Dayadhvam and Damyata. He finds in the values of Datta, Dayadhvam and Damyata the spiritual foundation for human life. For Eliot self-control, charity and

compassion can redeem man from the clutches of madness and frenzy in this age. He had insight into the philosophy of the Upanishads which appears in several forms in his poetry and writings. The values of Datta, Dayadhvam and Damyata have great significance both within the context of Upanishadic idealism and outside it. What is important to note is the awareness of Eliot in the efficacy of these values to counter all such trends which have turned the modern world into the wasteland. Eliot's dependence on the values asserted in the Upanishads proves his indebtedness to Indian philosophy. His poem *The Wasteland* which was written in 1922 ends with the words ' Shantih shantih shantih. ' Eliot prays for the dawn of peace in the world. Beneath the structure and style of Eliot's poetry which has puzzled many scholars, the presence of the cardinal values asserted in the religious traditions of East and West could not be denied. Eliot has used the concept of Indian philosophy in juxtaposition with the new theories in social sciences and anthropology, therefore his stress on Indian philosophical concepts remains unclear.

Eliot has faith in the personal God and his long poem *Four Quartets* with its four parts *Burnt Norton, East Coker, The Dry Salvages* and *Little Gidding,* contains his approach towards God. Eliot maintains that God is the basis of creation and is most intimately connected with the human being. The theism of *Four Quartets* is inspired by the Bhagvadgita. Eliot has expressed his worldview in *Four Quartets.* In *The Wasteland* he has dealt with the factors of degeneration effecting the modern world and in *Ash-Wednesday* he is concerned with the spiritual problems and the desire for redemption. In *Four Quartets* however he has raised the basic questions about life and reality. Eliot has given a picture of the higher truth which is above every change and transition in *Four Quartets.* He maintains that the unchanging universal truth is above all material transformations encompassing past, present and future, and that the highest wisdom comes only from the Divine. He says in *Dry Salvages,* III,

I sometimes wonder if that is what Krishna meant

Eliot has deep knowledge of Christian theology and he was familiar with the teaching Bhagvadgita. Therefore, his poetry contains the spiritual elements of the East and West. Eliot protests against the alienation between the human and the divine. Like the Vedanta philosophers Eliot accepts that universe has no beginning and no end. He says in Burnt Norton, V,

> Or say that the end precedes the beginning,
> And the end and the beginning were always there
> Before the beginning and after the end.

According to Eliot the individual should have a wider spiritual perspective and should have faith in the Creator who determines every thing in the world. The universe contains the eternal spiritual reality and the human being is an integral part of the all pervading truth. He says in *Little Gidding*, V that we are involved in the cycle of creation and destruction.

> We die with the dying:
> See, they depart, and we go with them.
> We are born with the dead:
> See, they return, and bring us with them.

Eliot reflects the influence of the Gita in his assertion that the human being has the inbuilt capacity to realise the spritual power present in the universe. The *Four Quartets* reminds one of the quarternal theme present in Indian tradition. The Vedas are four and each has four divisions. There are four *Purusharthas* and four *Yugas*. The *Varnas* are four. Buddhism has stressed on four noble truths. Eliot's poem *Four Quartets* in its scope and perspective has similarity with the basic aspects of Indian tradition and philosophy.

Eliot has stressed on the necessity of having faith which only can save the individual from all troubles. Faith in God is the primary condition for human upliftment maintains Eliot. He echoes the teaching of the Gita, especially the last portion of Chapter IV in *Little Gidding*, I,

You are not here to verify,
Instruct yourself, or inform curiosity
Or carry report. You are here to kneel

Eliot follows the religious traditions of Hinduism, Christianity and Buddhism when he eulogises selfless actions or *nishkamakarma*. In tune with the teaching of the Gita, Eliot does not opt for the total renunciation of action and instead says that action should be performed without the desire for fruits. He says in *East Coker, V*,

But perhaps neither gain nor loss.
For us, there is only the trying.
The rest is not our business.

Eliot accepts that the individual's actions should be motivated by higher values and faith in the divine. His view that actions should be performed without narrow selfish considerations and fruits of actions left to the Divine Being brings him closer to the Gita Doctrine of *nishkamakarma*. The famous Japanese writer Yukio Mishima who has presented the ethos of the twentieth century Japan is like T. S. Eliot an admirer of Bhagvadgita and Indian philosophy.

Eliot's ideas on poetics are very nearer to those of Bharat Muni and Anandavardhana. The concept of *dhvani* developed by Anandavardhana and Eliot's theory of poetry have much in common. Bharata's theory of dramatics which has inspired the poets and dramatists down through the ages must also have exerted influence on Eliot who was acquainted with *Patanjali Yoga* and other texts of Indian philosophy. Eliot was trained in Sanskrit and classics of Indian literature at Harvard and there is evidence to show that he was familiar with Sanskrit prosody and poetics. Eliot's emphasis on the synthesis of thought, feeling and emotion is similar to the theory upheld in Sanskrit poetics. His dislike for poetry which is divided of a significant message, and fusion of thought and emotion, shows how nearer he is to Anandavardhana's theory of *dhvani* that there should not be any dissociation between *rasa* and *bhava*.

Human Freedom and Divine Determinism

P. H. Kulkarni, M. A.

In this article, it is proposed to recount the teachings of Gurudeo Ranade and Nimbargi Sampradaya on the subject of human freedom and divine determinism.

Man may be able to connect his actions and the fruit thereof in a few cases. But in most of the cases he is unable to establish the relation between desert and fruit. He, therefore, posits the theory of ' Prarabdha ' i. e. the actions of past life or lives bearing fruit in the present life. Far from denying the existence of God who is unable to interfere in the process of the past actions bearing fruit, this theory goes to prove His existence as He connects the actions and their fruit and ensures that no injustice is done to man. All the same, some saints have not hesitated to point an accusing finger towards God. Compare for example the song " ऊधो धनि तुम्हरो वेंवहार " by Surdas in which he says " चोर बसावत साह भगावत । चुगुलनि को एतवार । - - - समुझि न परत तिहारी उधो ।" and comes to the conclusion that it is an " अंदाधुंध दरबार " in which good people are punished and bad people prosper. (Pathway to God in Hindi Literature : P 16) Some other saints have also vaxed eloquent on the immutability of fate. Even Kabir has, in some context, said " करमगति टारे नाहि टरी।"

The law of Karma, according to critics of Indian thought denies human freedom, preaches determinism and consequently a kind of ' fatalism. ' It is treated to be inexorable as none can escape its rigour " पारब्धकर्मणां भोगादेव क्षय:" (Past actions beginning to bear fruit, can be exhausted only by experiencing the fruit thereof) says Badarayana (PGKL P, 277-278).

Here one is reminded of the Song of Kanakadas " ನಿನ್ನಿಂದ ನಾನೆ ಜನಿಸಿ ಬಂದೆನೆ, ಕೃಷ್ಣ." In that song, the saint has said, "Oh

God, you have put bones, sinews, nerves, urine, faeces, altogether into a lump and invested this mixture with an element of consciousness. You pushed me out of my mother's womb and endowed me with that principle of motivation. All acts that I have done, whether good or bad, are due to this motivation. Even though you are responsible for motivation, I am held responsible for the consequences of these actions" (PGKL P. 147). Now the question is who is responsible for man's actions ? Jagannathadas makes three categories of men, the highest of which says that all things, good and bad, are done by God. The second category is that of persons who own bad actions while attributing good actions to God. The saint calls those belonging to the third category as 'adhamas' who hold themselves responsible for good and bad actions. Gurudeo Ranade has pointed out the possibility of a fourth category of persons like Duryodhana who find themselves responsible for good actions and do not hesitate to say that God does bad actions through them e. g.

" जानामि धर्मं न च मे प्रवृत्तिः जानाम्यधर्मं न च मे निवृत्ति : ।
केनापि देवेण हृदि स्थितेन यथा नियुक्तोऽस्मि तथा करोमि ॥ "

(PGKL Pp 135-136), The Bhagwadgita also says ईश्वर : सर्व भूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन्सर्व भूतानि यंत्रारुढानि मायया ॥ (The Lord dwells in the heart of all beings, O Arjuna, causing them to revolve by his mysterious power). Thus the problem of fixing responsibility for man's actions becomes a vexed one.

In fact the law of Karma reiterates the law of universal causation on the one hand and the law of conservation of moral values on the other. That nothing happens by caprice, that there are immutable laws which govern the phenomena of the universe, that, in short, there is an eternal moral order in the universe is the first aspect of the law of the Karma. That no voluntary act goes unrewarded either positively, or negatively, that the potency to bear fruit is inherent in Karma or action, is the second aspect of the law. The law holds the individual responsible for his acts and forbids him from attributing his acts to caprice or to the will of God. (PGKL P. 277)

Teachings of the saint of Nimbargi contained in Bodhasudhe bring out this aspect of the law of Karma. The saint says ' God dwells in man's heart with a scale of balance in His hand. He distributes the fruits of actions according to their weight. People are in the habit of blaming God for others' happiness and their own miseries, without taking care of their own conduct. If one takes to good conduct he will not have to face the evil effects of bad actions. A sinful act invites adequate punishment. One should therefore, be ever vigilent about one's own conduct. People pray Lord Shiva to do them good believing that He alone can dispense happiness. In fact, one should exhort oneself to adhere to the right path and ensure good results. If he does so, he can say like Purandardas "ನಾ ಮಾಡಿದ ಕರ್ಮ ಬಲವಂತವಾದರೆ । ನೀ ಮಾಡುವದೇನೋ ಹರಿಯೇ ॥ " (What can you do to me, Oh God ! if my actions are all powerful ?) There is no power on earth which excells that of one's conduct.

In the doha " कबीर कूता रामका ' Kabir calls himself a dog in the hands of God. Just as a dog has freedom to move about within the radius limited by the length of the tether held by its master, man is free to do good or bad actions within a limited sphere (PGHL pp 320-321). Though God is the all doer, He allows limited freedom to human beings so that they can utilise the opportunity to lead a fulfledged moral and spiritual life and attain self-realisation to get rid of bondage.

Man can make use of this limited freedom and ensure that his good actions bring about good results. But can he claim exemption from the effects of his earlier good and bad actions constituting Prarabdha Karmas? The saints have a word of hope for those affected by miseries. The way out suggested by them is devotion to God, the all doer. God not only dispenses justice but also showers His grace on His devotees मच्चित्त : सर्वदुर्गाणि मत्प्रसादान्तरिष्यसि । (Fixing thy mind on me, thou shall surmount every difficulty by my grace) says the Bhagwadgita. " Every thing is in His Hands," says the saint of Nimbargi in a like manner, " One should always propitiate Him by continuous meditation.If one always remembers God,sees Him and thinks of

Him unceasinly,he will secure everything he desires and will lead a happy and peaceful life. As one advances in the experience of the Atman and sees His illuminated form, he gets liberated in this very life and becomes one with Him." In the case of one who realises the identity of the individual self with the Universal self (God), his will becomes the will of God and God's will becomes his will. Karma ceases to have effect on him, says Kabir. Compare " करम भरम अघव्याधि टरै " (PGHL P. 226).

All this is possible in the case of one who gets initiated to the pathway to God by a competent spiritual teacher. Shri Bhausaheb Maharaj has, in his letters addressed to his disciples, categorically stated that Prarabdha is wiped out by the grace of the Sadguru. Eknath echoed the same feelings when he wrote "एका जनार्दनी भोग प्रारब्धाचा गुरुकृपे त्याचा नाश आहे ॥ The saint of Nimbargi, Shri Bhausaheb Mahoraj, Gurudeo Ranade and many other saints have thus advocated a kind of spiritual endaemonism in which one can aspire to have the best of both the worlds.

Book Review

Encyclopaedia of the Upanisads : *By N. S. Subrahmanian.* Pub. Sterling Publishers Private Limited, New-Delhi, 1985, Pp. xii+564, Price Rs. 350/-

This book is not a translation but a complete version of the 108 Upanisads. The learned author has intertmittently added notes to clarify certain difficult and deeper concepts found in the Upaniṣads.

The Iś'āvasyopanisad teaches active dedicated life. It gives equal importance to knowledge and action. It states that in the state of self-realisation the wise man perceives all beings in his own self and likewise his own self in and as the self of every being.

The Kenopaniṣad points out that it is the Ãtman by whose power the senses work and life itself functions. What cognises the mind, perceives sight and hearing, and directs life, that alone is Brahman, and not that people here in tha world worship. Kenopanisad concludes by saying that austerity, self-restraint and dedicated work are the foundations of tha saving knowledge.

The Kathopaniṣad points out that the good and the pleasant approach man, and the wise one prefers the good to the pleasant. The sense-organs, being extrovert by nature, ever hasten outwards to enjoy the sense-objects. But a wise man desirous of immortality turns his eyes inward in quest of self-realisation.

The Praś'nopaniṣad contains six questions and their answers. They take us from the gross to the subtle in a graded manner. The importance of vital force (Prāṇa) is pointed out here.

The Muṇḍakopaniṣad states "He in whom the heavens and the inter-space are centred, together with the mind and the life-breath, know Him as the self of all, and desist from vain talk."

In the Maṇḍukya Upaniṣad we find the aphoristic statement " This self is Brahman ". This Upaniṣad covers the entire range of human consciousness and finally passes on the *turiya* state where all phenomena cease and one rests in peace, bliss and non-duality. The importance of ' AUM ' is stated herein.

The Taittiriya Upaniṣad contains three sections. The first Śīkṣā-valli deals with the science of phonetics. Ānanda-valli tells us how spiritual bliss is hundreds of times superior to the highest enjoyment in mundane life. The Bhṛgu-valli explains the five sheaths of the self - namely, *annamaya* (physical), *prānamaya* (vital), *manomaya* (mental), *vijnanamaya* (intellectual) *anandamaya* (blissful).

The Aitareya Upanisad tells us that in the beginning all this was but Ātman. He thought "Let me create the worlds". Then He brought out the worlds. This Upaniṣad contains the *mahāvākya " Prajñānam brahma "* (Pure consciousness is Brahman).

The Chāndogya Upanisad states that when a person is in deep sleep, he becomes as though one with the self. The famous *mahāvākya "Tat tvam asi"* (That thou art) occurs in this Upanisad nine times, giving different examples to explain the theme of oneness.

The Brhadāraṅyaka Upanisad, which is very large, contains the famous dialogue between the sage Yājñavalkya and his wife Maitreyi. Yajñavalkya tells her that there is no prospect of immortality in or through worldly wealth. Hence she requests him to impart the supreme knowledge. Yajñavalkya tells her that the Atman should be intuitively perceived. It should be heard of frequently, reflected upon constantly and meditated upon endlessly.

Among the Sāmānya Vedānta Upanisads, the Śvetāśvatara deals with some aspects of Yoga. It refers to the posture [āsana] breathing exercise (*prānāyāma*), control of mind etc. and mentions the experiences arising out of the practice of Yoga and and also its effects on the body.

The Aksyupaniṣad advises : " Do not enter into unecessary talks and arguments with others on vulnerable points, but devote yourself to righteous causes. Go about your work in a gentle manner causing no distress to others. The Ãtompanishad points out that the Ãtman is of the nature of knowledge, existence and bliss [sat-cit-ānanda].

The Ãtmabodha Upaniṣad deals with the fruits of muttering the Pranava [AUM] and Nārāyana *mantra* [*Om Namo Nārāyanāya*]. The Adhyàtma Upanisad states that a person of pure wisdom and stable intellect is a *sthita-prajña*. He rests in the Brahman alone, with his mind undergoing no change.

According to the Annapūrṇopaniṣad there are five kinds of delusions; [1] that the Jiva and Is'vara are different, [2] tha one is a doer and enjoyer, [3] that he is in attachment and bondage, [4] there is the liability for the prime cause to change and [5] the belief in the reality of the world as differentiated from the prime cause.

The S'uka-rahasya Upaniṣad points out the four Mahāvākyas : (1) *Prajnānaṁ brahma* (from Aitareya Upanisad of the Ṛgveda) (2) *ahaṁ brahmāsmi* (from the Brhadāranyaka Upaniṣad of the Yajurveda) (3) *tat tvam asi* (from the Chāndogya Upaniṣad of the Sāmaveda) and (4) *ayam ātmā brahma* (from the Māṅdūkya Upanisad of the Atharvaveda)

The Skandopaniṣad states : "The heart of S'iva is Viṣṇu and the heart of Viṣṇu is S'iva." The Garbhopanisad deals with the pre-natal and post-natal characteristics and functions of the human body.

The Mudgalopaniṣad gives a summary of the Puruṣasūkta, explains its teaching and deals with the attainment of the Mahā-puruṣa. The Suryopaniṣad gives the meaning of the Gāyatri *mantra* as follows :- " We meditate on the effulgent radiance of that glorious *Savitṛ* which invigorates our mental faculties to function in a right manner."

In the Maitrāyaṇi Upaniṣad the sage Vālakhilya asks "O lord, this body is non-sentient like a cart. Yoked with what

sentient power does it appear to be sentient?" Brahman replies " It is through the Ãtma that the body shines as a sentient one. Ãtman transcends all. It is pure, hallowed and bereft of the three *guṇas*. It is the same sentient Ãtman that animates this body."

In the Muktikopaniṣad Rāmacandra tells Hanumān – " The natural tendency of the mind is to strive for the acquisition and enjoyment of objects of wordly pleasure, but the result is bondage and misery only. Hence the mind should be kept under control and should be directed inwards for self-realisation. This brings about *Jīvan-mukti* ".

The Mahopaniṣad describes a *Jīvan-mukta* as follows :- " He who is indifferent to both happiness and misery as pre-ordained, is not affected by jealousy, anger etc, who takes to meditation and is ever prone to introspection and experience of the self is a *Jīvan.mukta* ".

The Nirālamba Upaniṣad says " That state of realisation wherein there is the experience ' I am of the form of infinite existence, pure knowledge and unsurpassed bliss ' is the true state of exquisite happiness. "

The Paiṅgalopaniṣad prescribes *śravaṇa, manana, nididhyāsana* and *samādhi*. *Sravaṇa* is the repeated hearing or study of sacred texts. *Manana* is the effective application of the mind exclusively to the object of study. *Nididhyāsana* is the fixing of the mind with one-pointed attention solely on the object sought to be attained. *Samādhi* is the state wherein the mind gets absorbed in the object of meditation and becomes completely oblivious of the meditator and the act of meditation.

The Gaṇapatyupaniṣad is the famous Gaṇapati Atharva-s'irṣa. It praises the god Gaṇapati. It contains the Gaṇapati Gāyatri- " *ekadantāya vidmahe.....*" etc., which means "We devote all our perception and our meditations unto the god with the curved trunk of the elephant. May he direct us along the right track. "

The Rudrahṛdaya Upaniṣad speaks of identity between S'iva and Viṣṇu. The S'arabhopaniṣad also tells the the same.

The Tripura-tāpini Upaniṣad teaches - " Control the mind until it rests quietly in the heart. Yogins dissolve themselves in their own self (*ātman*) "

The Saubhāgya-laksmi Upaniṣad describes the famous S'ri-cakra. Details are given as to the mode of its diagram in the Bhāvanopaniṣad also.

Among the Vaiṣṇava Upaniṣads, the Tārāsāropanisad gives the *tāraka mantra:* " *Oṁ namo nārāyaṇāya* ". This is referred to by the Nārāyanopaniṣad also. In the Kalisaṁtaraṇa Upaniṣad, god Brahmā asks Nārada to utter the following *mantra.* " Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare ! Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare, Hare " The Vāsudeva Upaniṣad prescribes tripundra, the three fold mark, on the forehead. It teaches also the identity of the Ãtman and Vāsudeva.

The Gopāla - tāpini Upaniṣad mentions the following seven cities as capable of bestowing liberation : Ayodhyā, Mathurā Māyā, Kāñcī, Kās'i, Avanti and Dvārakā.

Some Upaniṣads like the Yogacūdāmaṇi describe certain aspects of Yoga such as Prānāyāma. The Dhyānabindu Upaniṣad states - " The praṇava-mantra (OM) is the superb mystic syllable with the dot (*bindu*) and the nasal sound (*nāda*) indicated by the semi circle (ardha-mātrā). Beyond that is the transcendent, the eternal soundless aspect. The Nādabindu Upaniṣad teaches. " For purposes of mind control, take to Praṅyāma, because prāna and mind are inter-related. "

The Advaya-tāraka Upaṣad instructs, " I am of the form of *cit* (consciousness) conceiving thus and meditating with eyes well shut or partly open, introspect the transcendent Brahman above the middle of the two eyebrows. " It explains the word *guru* as follows. " The syllable *gu* indicates darkness, and *ru* means its dispeller. So, here is the dispeller of darkness ".

The Maṇḍala-brāhmaṇa Upaniṣad describes the eight-fold path of Yoga, which consists of *yama, niyama, āsana, prāṇāyāma pratyāhāra, dhāraṇā, dhyāna* and *samādhi.* It states that when a knower of Brahman is free from *tripuṭi* (triad of

difference relating to the knower, knowledge and the thing known), he is in the *kaivalya* state.

The Amṛta-bindu Upaniṣad says : " The mind is two-fold,* the pure and impure, one leading to bondage and the other to liberation. When concentrated in the heart, it reaches a state of non-existence of its own nature, and that very moment it also reaches its trancendent state. "

The essence of the Kṣurikā Upanisad is that Yoga is the instrument, wherewith the obstructions to the knowledge of Brahman are cut as under. The Yogas'ikhā Upanisad states :- " Dualism results from ignorance, and whoever takes his stand on that, i. e, even on a bit of a difference between the Jivātman and the Paramātman, and rests on that deluded stand, such a one brings about fearful consequences for himself. The Tejo-bindu Upaniṣad says, " Should there be any other existence at all apart from me, it is false even as a mirage in a desert ".

The Varāha Upaniṣad advises- " Remain unaffected by the condition of the phenomenal world. Have a singleness of purpose, of realisation of truth, and that way alone reach the eternal goal of your existence i. e. the Brahman abiding in the core of your being. "

The Haṁsa Upanisad deals with Yoga and describes the method of raising the Kuṇḍalini through the plexus, namely, *mūlādhāra, svādhiṣṭhāna, maṇipura, anāhata, vis'uddhi* and *ājṇā,* so as to reach it to the higest *sahasrāra cakra.*

The S'aṇḍilya Upaniṣad gives detailed information regarding Yoga, and describes the ecstatic state (*yoga-nidrā).* The Maitre-yopaniṣad asks, " How shall I perform *sandhyā* when the bright sun of consciousness ever shines in the sky of the heart and never sets or arises ? " It rightly cautions, " Take to renunciation only when there is complete mental dispassion for all worldy things. Otherwise one falls ",

The Jābalopanisad states – " One may renounce this world the very day on which distaste arises in him. " The same

statement is made also by the Yājñavalkyopaniṣad. The Saṁnyāsopaniṣad mentions that the mendicant monk, brooding over the true nature of his self, becomes one with Brahman. It describes his brooding over, and his experiences.

The number of Upaniṣads contained in this book are as follows :-

Section I -	Principal Upanisads	10
Section II -	Sāmānya Vedānta Upaniṣads	25
Section III -	S'aiva Upaniṣads	14
Section IV -	S'akta Upaniṣads	8
Section V -	Vaiṣṇava Upanisads	14
Section VI -	Yoga Upaniṣads	20
Section VII -	Saṁnyāsa Upanisada	17

Thus there ars, in all, 108 Upaniṣads.

Some Upaniṣads like the Bhasmajābāla and Rudrakṣajabālā are of a sectarian type and describe the importance of *bhasma, rudraksa* etc. Some Upanisads like the subālopaniṣad refer to the four states of waking, dream, deep sleep and the *turiya* which is the state of complete concentration of the mind in God. Others like the Sūryopaniṣad teach *upāsanā* of the gods such as the Sun.

Those, who can not understand the original Sanskrit text of the Upaniṣads, will profit much by reading this complete version, Twelve appendices giving necessary information on various related topics and also an index are added at the end. These have increased the usefulness of the book.

Dr. B. R. Modak

VISWAMBHARA (A Modern Epic) *Dr. C. Narayana Reddy*, English renedering by *Dr. Amarendra*, Published by Sterling Publishers Private Limited, New Delhi - Bangalore : Price Rs. 60/-.

Dr Narayana Reddy, a noted Telugu writer of high order and a recipient of several coveted awards for literary excellence, presents in *Viswambhara* the story of Man from the primitive to the present times. " Man is the protagonist of this poem.....Nature offers the backdrop for the story..... The stages in Man's journey from the primitive to the present times, form the five cantos of this poem... .. (Prologue)." Degenerate or regenerate, Man is the fulfilment of all Creation.

How long the stars waited for the laws of astronomy,
That would string their motions, like gems,
With the thread of cohering thought !

and

How the hollow reeds felt restless that through
Every pore melodies should ring. (p. 2)

" Man extended his bounds, leaving his stamp on the universe. Man has expanded his dimensions, holding the sky in his grip (p. 15). "

The poet unfolds in this poem Man's threefold endeavour- aesthetic, scientific and spiritual. We have in the epic a marvellous depiction of Man in pursuit of Beauty—fondling music, poetry, dance, painting and sculpture, enlivening the otherwise lifeless Nature. The poet tells how

The aesthetic being wove a myriad faceted fabric
to unfold its impassioned cravings. (p. 26)

The poet describes in a telling manner the wide range of the potentialities of the strange mind.

The mind that hovers over Himalayan summits.
Disdains not to enter dark crooked lanes. (p. 29)

In Man is the eternal *Viswamitra* rising to the highest summit of penance eventually rolling down ' into the dale of passion (p. 32)'. But just as

The mind can uproot the penance of ages,
It can also repulse the onslaught of the
paws of terrific hurricanes (p. 32)

And Man, donning the garb of a Buddha, unscrews the inscrutable, unperturbed by the ' gales of temptation ' (p. 35). The same Man wears the garb of a Christ :

> The light that preached truth by its
> Manifold illuming rays,
> was bound in the West to the bitter rood
> and nailed with piercing darkness. (p. 43)

But that ' light did not wail; ' it ' cast a gentle glance like patient endurance incarnate ' (p. 43).

The poet's portrayal of Man as Alexander, Man as Ashoka, Man as Socrates is also as effectual as it is unmistakable.

Having passed through innumerable vicissitudes, century after century, aged Man, with gray hair ' begins to look deep into himself ' ..... and now—

> What lies beyond ?
> That is the question eternal. (p. 47)

Pretending to answer the ' death's riddle, ' he proclaims unity with the Divine. The poet boldly challenges the time-honoured dogmas—

> Man who cannot keep the body going
> Why does he proclaim that he is one with the divine ?
> Man who has no glimpse of what lies behind the veil
> Why does he propound the doctrine supreme ?
> Are these the cloaks to conceal ignorance ?
> Are these the antics to cover up helplessness ?
> Can the woven cobwebs ever be solid mansions ?
> (p. 48)

The poet incisively exposes the adoration of supernal powers as ' an expression for self-love and unending fear of extinction of life's flame ' (p. 48). Though ' faith in powers supernal and mysterious, and unending contemplation is the ultimate shelter ' for the dejected mind (p. 55), does the faith help Man ?

> Despite mounting rung on rung on faith's ladder
> Man stands where he was before.
> Despite treading along diverse paths of emancipation
> Man stands here bound in fetters. (p. 57)

Man the hypocrite blinds himself to the contradiction between his profession and his practice. Professing universal

love and brotherhood he does not hesitate to trample under his feet his own fellowmen. Asks the poet :

Whose syllabus of love do you recite ?
Riding rough-shod over you fellowman
Do you proclaim the law of love ? (pp. 60-61)

And again, the self-same Man revolts against oppression till the ' beams of the crimson flame ' demolish ' the bars of dense darkness, ' and—

The hands that groped for lines of destiny
Begin to reap the harvest of ceaseless endeavour.

× × ×

That march which establishes equality
shall never come to a halt.

muses the poet,

It shall forge ahead beyond all confines,
pressing on and on (p. 63)

Then we find in the poem a depiction of Man expressing himself in the form of Gandhi -

In the hum of the spindle
Echoed the trumpet of war

× × ×

One slender breath could sniff out
mighty magazines in a trice.
One unswerving faith could
Shake the very basis of this multi-storied edifice.
(pp. 64-65)

The dark slavery disappears and there dawns freedom.

It is a peerless dawn.
Sunrise at midnight. (p. 65)

The stride of Gandhi ' pressed on and on '—

Leaving the footprints of glorious dawn
all over the globe.
Lending new articulations of progress to the
tongues that lay trammelled. (p. 66)

But, entreats the poet,

Whither have they fled, the doves of peace
he groomed ? (p. 66)

There is bitterness and threat of war.
Whither humanity ? (p. 66)
But this does not dishearten the poet, because,

Man forges ahead
Overcoming the environing hurdles
× × ×
Transforming into sweet smiles of ecstasy
The gnawing agonies of the mind..... (p. 68)
× × ×
It courses on and on
This immortal stream of life
With feet planted on the dust
Touching the fringes of the sky.
× × ×
This is the path of no return
The path of epochs and aeons
Between the sage and the brute
Between refinement and defilement
Between impulsion and compulsion
Between compassion and carnage
The mind holds the balance delicate. (p. 69)

Viswambhara is replete with many beautiful passages. Interspersed in the poem are brilliant adages, such as, ' Threats of law can't put out the flame of desire ' (p. 6), ' The sway of love is mightier than slaughter ' (p. 39), ' Introspection is the touchstone of character ' (p. 42), and ' If you gag one mouth, it will ring in a million voices ' (p. 43).

Excelling in poetic merit, **Viswambhara** deserves to be ranked with the world's great classics.

Dr Amarendra deserves all commendation for his elegant English rendering of the Telugu original; and English-reading public will be ever grateful to him for having made a literary gem available in mellifluous English.

The printing of the book is neat and the get-up excellent.

-S. G. Deshpande

Aeademy of Comparative Philosophy and Religion, Belgaum.

Report for the quarter ending 31 December 1986.

This year being ' Birth Centenary Year ' of Shri Gurudeo R. D. Ranade, the Vikunthachaturdasi Nama-Saptah was held for 7 days from 8.11.1986. Quite a large number of Shdhakas attended this Saptah. During this period, ' Gurudeo Ranade-Memorial Lectures ' on the topic ' Mystical Experience as a Source of Knowledge ' were delivered by Shri Motilal Pandit, New Delhi.

Talks were arranged in Gurudeo Mandir as under :-

19.10.86 to. 23.10.86	On ' Meditation ' by H. H. Swami Dayanand Saraswati, Rishikesh On behalf of Bharatiya Vidya Bhavan, Belgaum Kendra
15.10.86 & 16.10.86 22.11.86 & 23.11.86	Pravachans by H. H. Shilatanandji and H. H. Ujalanandaji of ' Amarlok Ashram, Parvari: Goa on behalf ' Satsang Mandal, Belgaum '.

Donations were received from :-

1) Shri. Vithalrao Mahajan, Shahapur... Rs. 10/-
2) Smt. Chhaya V. Parulekar, Belgaum... 50/-
3) Shree. M. B. Hosur, Dharwar 501/-
4) Shree Mangesh Petrol Stores: Tilakwadi for Kumar Shailesh Ashok Saraf ... 501/-

Dead stock articles from

5) Mrs. Nanda Hemant Naik ... Rs. 200/- (Approx value)
6) Mrs. Pandit, Pune ... Rs. 500/- —Do—
7) Smt. Vanita V. Parulekar, Belgaum 1500/- —Do—

We are grateful to these donors for their generous donation.

Smt. Nalini B. Khare, Worli, Bomay paid Rs. 300/- and enrolled herself as life-member.

Shri A. R. Sondur, Hydrabad paid Rs. 100/- as life - subscription for Pathway to God.

BAPU'S RELIGION

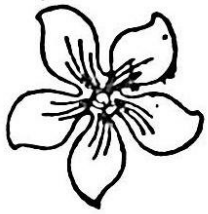
"My religion has no geographical limits.
My religion is based on truth and non-violence.
My religion forbids me to hate anybody.
Religion is not for separating people —
It is to bind them."

That was the Mahatma's religion

True Religion of Love and Tolerance

Ad. No. PR/1226

WITH BEST COMPLIMENTS FROM :



S S

DOUBLE FILTERED PURE

GROUNDNUT OIL

Tel-Add C/o. BUSINESS, BELGAUM.

Phone : BELGAUM, 20151, KAKTI 34

Packed by :

M/s. Vishal Enterprises,

954/A, P. B. Road, KAKTI-591113.

DIST : **BELGAUM**, KARNATAKA.

ADVERTISER'S ANNOUNCEMENT

Israelites passing through the Red Sea, that God opened for them to escape slavery in Egypt, Exodus 14:29

All quotations are from the Bible, God's book. It is divided into the Old Testament, the ancient Jewish part which foretells the coming of Jesus Christ, and the New Testament, concerning Jesus Christ, the only begotten Son of God, from whose birth the years are numbered.

God, from the beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said, " In you and in your seed shall all the families of the earth be blessed (Genesis 28:14). At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40:15). The Old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2, Isaiah 9:6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12:10, Zechariah 13:6, Isaiah 53:8) and that his disciples would have everlasting life (Psalm 23:6, Daniel 12:2, Micah 4:5). Jesus Christ is God in the personage of the Son of God or God the Son.

God, called Jesus Christ, called to a cross near Jerusalem around 33 A D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49:10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isaiah in Isaiah 53:8

The Son of God, our lord Jesus Christ, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism [John 3:5] and eat his flesh and drink his blood communion in its form of bread

and wine [John 6:53 and Matthew 26:26-28] may have everlasting life. Very many of the events in the life of Jesus Christ were prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C,, and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6, " I am the way, and the truth, and the life: no man cometh unto the Father but by me. " The Bible says that all who do not receive God, who is Jesus Christ, (John 10: 30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian church. The oldest Chrtstians, Roman Catholics and Greek Orthodox, say any Christian church is acceptable. This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The new testament, recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the Old testament. Many libraries have a copy of the Bible. It contains also God's commandments, which people should keep. The New Testament summarises them. One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore 560001.

World Council of Christian Churches

The Academy of Comparative Philosophy and Religion, Belgaum.

(Public Trust)

Founded by Gurudeo Dr. R. D. Ranade,
M. A., D. Litt.

BOARD OF TRUSTEES :

1) **Shri J.V. Parulekar,**	Chairman.
2) **Shri N. S. Metrani**	Trustee
3) **Shri R. P. Kulkarni**	„ Athani
4) **Shri G. G. Devandixit**	„ Dharwar
5) **Shri K. R. Kulkarni**	„ Mudhol
6) **Shri D. B. Parulekar**	„ & Secretary
7) **Shri A. G. Saraf**	„ & Treasurer

The Hindi book भारतीय समकालीन दर्शन में प्रो. रानडे के योगदान का समीक्षात्मक अध्ययन is now ready. The postage charges have been increased by Govt. abnormally. Donors and Life-members are therefore requested to remit postage charges of Rs. 6/- only by M. O. to the Manager, Academy of Comparative Philosophy and Religion, Belgaum and the book will be sent to them by Regd. book-post.

ಉಳಿತಾಯ ಮಾಡಿ ಸುಖದಿಂದ ಬಾಳಿ,

ಕರ್ನಾಟಕ ಬ್ಯಾಂಕಿನ ನವನವೀನ ಯೋಜನೆಗಳು ನಿಮ್ಮ ಬಾಳಿಗೊಂದು ಭದ್ರತೆಯನ್ನು ನೀಡಬಲ್ಲದು.

ನಮ್ಮ ವಜ್ರಮಹೋತ್ಸವ ವರ್ಷದ ಸವಿನೆನಪಿಗಾಗಿ ನಾವು ಡೈಮಂಡ್ ಜ್ಯುಬಿಲಿ ಕ್ಯಾಷ್ ಸರ್ಟಿಫಿಕೇಟುಗಳನ್ನು ಸಾದರ ಪಡಿಸಿದ್ದೇವೆ.

ಈ ಯೋಜನೆ ನಿಮಗೊಂದು ನೆಮ್ಮದಿಯ ನಾಳೆಯನ್ನು ನೀಡಬಲ್ಲದು. ಇಂದು 3379 ರೂಪಾಯನ್ನು ತೊಡಗಿಸಿದರೆ ಅದು 10 ವರ್ಷಗಳಲ್ಲಿ 10,000 ರೂಪಾಯಿಯಾಗುವುದು.

ದೇಶದಾದ್ಯಂತ ಇರುವ ನಮ್ಮ 267 ಶಾಖೆಗಳು ನಿಮಗೆ ನಗುಮೊಗದ ಬ್ಯಾಂಕಿಂಗ್ ಸೇವೆಯನ್ನು ನೀಡಬಲ್ಲವು.

ಜನತಾವಾಸ್ಯರ ಸೇವೆಯಲ್ಲಿ

ಕರ್ನಾಟಕ ಬ್ಯಾಂಕ್ ಲಿ.,

ಪ್ರಧಾನ ಕಚೇರಿ,

ಮಂಗಳೂರು–575003.

ಗ್ರಾಹಕರ ವರ್ಷ

Swastik P. Press, Belgaum.